THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LIX.

The next position of our catechism which we are called to consider is this—"Some sins in themselves and by reason of several aggravations, are more heinous in the sight of God than others."

This proposition, you perceive, consists of two parts. It affirms—

I. That some sins in themselves; that is, in their very nature, are more heinous in the sight of God than others.

II. That the guilt or malignity of sin, may be increased by reason of several aggravations.

I do not think that either of these propositions requires any formal proof. Both of them are sanctioned, not only by very numerous and plain declarations of holy scripture, but by the common sense and feeling of mankind. Illustration, then, is all that is necessary in treating on this answer of the catechism—thus

I. In regard to the assertion that some sins in themselves, that is, in their very nature, are more heinous in the sight of God than others, we have only to say—that unqualified blasphemy is a more heinous sin than a minced oath; or that deliberate murder is a greater crime than a momentary feeling of unjustifiable anger; and every human being, who understands our language, and whose conscience is not perfectly stupified, will immediately assent to the truth of what we affirm. All perceive that blasphemy implies a depth of depravity, a force and strength of horrible impiety, in the blasphemer, that is not indicated by a degree of profaneness which the very act demonstrates, that he who is guilty of it is still afraid of the extreme of the sin which he commits. In like manner, we cannot think without shuddering of that destitution of all moral sensibility, and that infernal vindictiveness, which there must be in the soul of the deliberate murderer; while we regard a flash of unseasonable angry feeling, rather as an infirmity than a crime. Transgressions, therefore, both of the first table of the moral law and of the second—sins against God, and sins against man—are, by the feelings of every person who has any moral sensibility, immediately adjudged to be, in their very nature, of exceedingly different degrees of malignity. Accordingly, this truth is recognised throughout the Bible. To give but a single example; our Saviour represents the sin of Capernaum and Bethsaida, as unquestionably greater than that of Tyre and Sidon, Sodom and Gomorrah.

II. It is also evident that the guilt or malignity of sin may be increased, by reason of several aggravations. This will at once appear, when the circumstances and considerations which render sin aggravated are brought into view. These circumstances and considerations I have, to a considerable extent already stated, in my sixteenth lecture—to which I refer you; and request you particularly to regard the warning I have there given, against the common and pernicious evil of seeking to excuse and extenuate guilt, by comparing one sin with another. To what I have heretofore said, I shall only now add what the pious, judicious, and accurate authors of our Larger Catechism, have said on this subject. Their statement is at once so comprehensive and so particular, that it will not be found easy to think of a single circumstance or consideration that aggravates sin, which they have not specified. In answer to the question—"What are those aggravations that make some sins more heinous than others?" this answer is given:—

"Sins receive their aggravations,

"1. From the persons offending: If they be of riper age, greater experience, or grace; eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others.

"2. From the parties offended: If immediately against God, his attributes and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them or any other; and the common good of all or of many.

"3. From the nature and quality of the offence: If it be against the express letter of the law, break many commandments, contain in it many sins: If not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation: If against means, mercies, judgments, light of nature, conviction of conscience, publick or private admonition, censures of the church, civil punishments; and our prayers, purposes, promises, vows, covenants, and engagements to God or men: If done deliberately, wilfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing after repentance.

"4. From circumstances of time, and place: If on the Lord's day, or other times of divine worship; or immediately before, or after these, or other helps to prevent or remedy such miscarriages: If in publick, or in the presence of others, who are thereby likely to be provoked or defiled."

I would recommend to you, my young friends, as a very profitable employment for an hour on the Lord's day, to go over deliberately this enumeration of the aggravations of sin, contained in your Larger Catechism; to consider each article attentively; to connect it with an attentive reading of the scripture proof, to which you will find a reference; and with a serious meditation on the whole. I know of no exercise better calculated to promote a holy fear of sinning, and to guard you especially against flagrant transgressions. If the exercise be rightly conducted, you can hardly fail to be led by it, to join in the exclamation and prayer of the Psalmist—"Who can understand his errors! Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression."

There is one clause in the answer of our catechism now before us, which has not yet been noticed,

and which we must by no means overlook. It is, that the nature and aggravation of sin is to be estimated as it appears "in the sight of God." Men often regard particular sins very differently from the manner in which they are regarded by God. Human estimate in such cases is always erroneous, and indeed in every case it is defective; but God's estimate is always right and perfect. This is a point, my dear youth, that deserves your particular attention. You live in a sinful world, and you will frequently find yourselves, from a corrupt state of society, or the prevalence of fashionable vice, in great danger of putting evil for good, and good for evil. Unquestionable virtues you will often hear stigmatized as mean and contemptible qualities; and certain vices represented as indications of a noble and manly spirit. Vile practices, and very sinful acts, will often be disguised by giving them soft names, or by representing them as the venial aberrations of a generous mind and a good heart—and very often as nothing more than the effervescence, or at worst, the frailties of youth. But, O remember! that "God seeth not as man seeth." Take his holy word, and not the opinions of sinful men, blinded and perverted by their lusts, and passions, and prejudices, as the criterion of virtue and vice, truth and error. Although it be true, as you have just been hearing, that some sins are more heinous than others, yet remember that this does not imply that there are any *little sins.* No truly; every sin is a violation of God's most just and holy law; and many of those practices which a world that lieth in wickedness think harmless, or regard as mere foibles of character, the oracles of infallible truth pointedly condemn, and show that they have sometimes brought down on those who indulge in them, the marked and severe displeasure of God, who is of "purer eyes than to behold evil, and who cannot look on iniquity."

But in reality there are many sins, and some of very great enormity, which are "naked and open to the eyes of Him with whom we have to do," which are and will be hidden from every human eye, till the disclosures of that day, when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." I have here in view, not only those acts of flagitious wickedness, which are never brought to light in this world; but also, and chiefly, those sins of the heart, which have been long cherished and brooded over, in the secret recesses of the soul, but which, for the want of opportunity, or from the fear of detection, have never issued in overt acts of transgression. When we consider that the heart is the seat and source of all sin—that the outward act, in a moral view, is nothing, farther than as it indicates the state of the heart —we may easily perceive that in the view of that "God who searches the heart," a man may be chargeable with sins of the deepest die, which have never broken forth into deeds of atrocity. There is no reason to doubt that there have often been, and now are, *mental* blasphemers, murderers, adulterers, thieves and robbers, who are at present known as such to God, and whom he will judge and punish as such hereafter, who yet have never perpetrated, and never will perpetrate, the outward acts to which their inward dispositions fully correspond. Cultivate, my dear young friends, an habitual sense of your Maker's omniscience, and the recollection that every secret of your souls, is as perfectly set in the light of his countenance as the most conspicuous action of your lives. This will produce a strong inducement to watch against all sin, both of heart and life; and it will tend to

make you seek its pardon—to seek earnestly to be cleansed in your Redeemer's blood, clothed with his righteousness, and sanctified by his Spirit, that you may be prepared to dwell with him in those pure and blessed mansions, from which all sin, and all its awful consequences, shall be forever excluded.

WITHERSPOON ON REGENERATION.

(*Continued from p.* 252.)

4. As this great distinction [the sanctified and the unsanctified] divides the whole human race, and is so very important in its consequences, let me earnestly entreat every one who peruseth this treatise, to bring the matter to a trial with regard to himself. Answer this question in seriousness, Whether do you belong to the one class or the other? We are dropping into the grave from day to day, and our state is fixed beyond any possibility of change. What astonishing folly to continue in uncertainty whether we shall go to heaven or hell, whether we shall be companions of angels, or associates with blaspheming devils to all eternity. Nothing, therefore, can be more salutary, than that you make an impartial search into your present character and state. If you have ground to conclude that you are at peace with God, what an unspeakable source of joy and consolation? If otherwise, there is no time to lose in hastening from the brink of the pit. May I not with some confidence make this demand of every reader, that he would set apart some time, and apply with vigour and earnestness to the duty of self-examination? Is not this demand reasonable? What injury can you suffer by complying with it? Will conscience permit any to continue unreproved in the neglect of it? Have you read so much on the subject of regeneration, and are you unwilling to reap the benefit of it? Let every one, without exception, take up or renew this grand inquiry, "Am I in Christ? That is, am I a New Creature or not? Am I a child of God? or do I still continue an heir of hell?"

5. As it is more than probable there will be some readers who are, or have reason to suspect, themselves unrenewed, I would now come as an ambassador from Christ, and endeavour to negotiate peace. Wherefore, "as though God did beseech you by me, I pray you in Christ's stead, be ye reconciled unto God."* While I attempt this, I desire to do it under a just impression of the great and principal truths, which have been illustrated on this subject. I know that this change is a work of the Holy Spirit of grace; that he only can bring a clean thing out of an unclean; that without his effectual blessing, the clearest and most conclusive reasoning directed to the understanding, the most warm and pathetick application to the affections, will be altogether fruitless. I know that great natural abilities are often perverted and abused, that the soundest reason in worldly things, and the most brutish folly in matters of eternity, are often joined together. That men may be learned scholars, eminent politicians, active merchants, skilful tradesmen, and yet blinded sinners, whom no instruction can enlighten, whom no warning can alarm. But I know and believe, at the same time, that God "whom I serve with my spirit in the gospel of his Son," is able to make "his word quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart."† There is an express appointment that the wicked shall "receive warning," and in this way alone the watchman can "deliver

* 2 Cor. v. 20. † Heb. iv. 12.

his own soul." It is also agreeable to reflect, that when God giveth "a door of utterance," he is also often pleased to give "a door of faith," which I pray may be the case with many who read this discourse, for Christ's sake.

Let me, therefore, repeat in your ears this truth, and may God Almighty by his Spirit carry it to your hearts, that "except a man be born again, he cannot enter into the kingdom of God." Every child of Adam, by nature, is at enmity with God, and must either be renewed in the spirit of his mind, or perish eternally. It is of no consequence what you are as to outward station, if you are not reconciled to God; it is of no consequence what you are as to outward profession, if you are not inwardly changed. God is no respecter of persons, and, therefore, whether you are high or low, rich or poor, whether you are of one denomination of Christians or another, if you have not been the subjects of a renewing and sanctifying work of the Holy Spirit, you are children of wrath, and, if you die in that condition, must "go away into everlasting punishment." To reflect seriously but for a few moments on this truth, and that every one of us is so deeply concerned in it, one would think might be sufficient to alarm us all, either for ourselves or for others, or for both. Who could imagine that this weak flesh, so frail in its nature, and so easily taken to pieces, should yet so harden us against the impression of approaching eternity: but is there any hope of relief? Yes there is, and that as universal as the danger. The commission is unlimited, "Go ye into all the world, and preach the GOSPEL to every CREATURE."*

In order to make this exhortation the more distinct and effectual, I shall endeavour to address it in a particular and separate manner to the following classes: the rich and the poor; the young and the old; the self-righteous and the chief of sinners.

I would preach the everlasting gospel to the rich and affluent, on whom (as the world chooses to express it) fortune smiles, who are well and plentifully supplied with every present conveniency. The prophet Jeremiah, in trying the success of his message, says, "I will get me unto the great men, and will speak unto them."* It is, indeed, a matter of no small difficulty often, to persuade such to hear the truths of the gospel. Let them not be offended while I mention the words of our blessed Saviour, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." And again, "I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."† When the world is pleasant and inviting, it is ready to engross our attention, to possess our esteem, and to attract our homage. Worldly grandeur is very ready to inspire the mind with pride and self-sufficiency, which is, of all other things, the most destructive of real religion, and which is particularly opposite to the humbling and self-abasing doctrine of salvation by grace. The great and fashionable world is still in danger of the offence of the cross. Denying themselves, bearing profane scorn, mortifying the flesh, loving and following a crucified master, are hard lessons, indeed, to men of wealth and affluence.

But suffer me to warn all such, not to "trust in uncertain riches." Place not your happiness in so unstable a possession. How strong, as well as how just, the wise man's expressions! "Wilt thou set thine eyes upon that which is not: for riches certainly make themselves wings, they fly away as an eagle towards heaven."‡—Behold, I

* Mark xvi. 15.

* Jer v. 5. † Matt. xix. 23, 24.
‡ Prov. xxiii.

preach the gospel to you, and offer you the true riches. However pride may make you fondly flatter yourselves, however your greatness or wealth may deter others from treating you with plainness and sincerity, you are sinners of the race of Adam, you are lost in him by nature, you are transgressors in practice, and liable to divine wrath, from which there is no shelter but in the blood of Christ. It is but a very little time that your worldly greatness can endure. Death shall write vanity on all created glory; and nothing else shall screen you from the wrath of the Almighty Judge in the last and great day. There the rich and the poor, the prisoner and the oppressor, shall stand upon a level before the Maker of them all. Embrace then while you may, the mercy of God. Put on the spotless robe of your Redeemer's righteousness, and value it more than purple and fine linen, or the most costly attire. Seek the bread of life which came down from heaven, and value it more highly than the most sumptuous and delicate fare. Be not ashamed of a crucified Saviour. Endure with a noble firmness the disdainful smiles of a scoffing world. O! how amiable is the union of high station and piety, honour and humility, wealth and self-denial, with a resolute profession of the gospel! Blessed is the memory of Joseph of Arimathea, an honourable man, and a counsellor, who boldly begged, and honourably interred the body of our Lord, after it had been crucified at the instigation of corrupt priests, and pierced by the inhumanity of brutal soldiers. May the Lord God of nature bless and increase your substance, and make every thing you do to prosper, but in his mercy deliver you from despising the gospel, dying impenitent, and lifting up your eyes in torments.

2. Let me preach this gospel to the poor. It was the glory of the gospel that it was preached to the poor, and given by our Saviour himself as one of the marks of the Messiah's arrival, that "the gospel was preached to the poor." Very suitable was this to their state, good news were brought to them in their distress. But think not, my brethren, that your being poor is enough of itself. It may, indeed, preserve you from many temptations to which the rich are exposed, and it ought, one would think, to constrain you to seek to be rich towards God. But, alas! this is not always the case, and, when it is otherwise, how does it make every considerate heart bleed with compassion and tenderness! O! unhappy they who are both poor and profane, miserable in time and miserable to eternity, despised on earth, and outcasts forever. Pitiable case indeed!

But does not the Saviour of sinners beseech you to be reconciled unto God. He intreats you to come unto him that you may have life. He regardeth not the persons of men, but values a precious immortal spirit as much in a mean cottage as in a splendid palace. Your rags and nakedness can be no hindrance to your obtaining his favour. He counsels you "to buy of him gold tried in the fire, that you may be rich; and white raiment, that you may be clothed." But O! consider that you are naturally much more loathsome by sin than by poverty. Humble yourselves deeply in the sight of God. Fly for refuge to lay hold of the hope set before you. Accept of a free pardon of all your sins through the blood of Christ, and of his Holy Spirit to enable you to love and serve him. Rejoice in your portion as all-sufficient and full, and in the covenant of peace, as "ordered in all things, and sure." Go in the spirit of adoption to your reconciled Father in Christ, and ask of him your daily bread. Do not envy the prosperity of others; since it is not material

whether you shall live in plenty and sleep on a bed of down, or live in straits and lie on a dunghill, compared to what shall become of you forever. But, above all, be not so mad as to envy sinners an unsanctified prosperity. Rather, when you see a man of opulence despising the Sabbath, or hear a wretch in a gilded chariot profaning his Creator's name, be ready to say, "Shall I complain of poverty, when my Lord and master had not where to lay his head? No, let me on the contrary, bless that adversity which caused me to consider. Let me be very thankful for that humble station which gives me access to communion with God, and does not waste my time with crowds of company. Who knoweth whether I should have retained my integrity, if I had been constantly surrounded with profane gaiety, swimming in pleasure, besieged by flatterers, solicited by sensualists, beset with temptations? O that I may be possessed of the pearl of great price, reconciled to God, united to Christ, adorned with Divine grace, and that I may be my Redeemer's at his second coming."

(*To be continued.*)

In the Eclectic Review for April last, we find a notice of a late publication entitled "*The Book of the Seasons;* or, the Calendar of Nature: By William Howitt." The work is highly commended by the reviewers, and they quote the following as the production of Mrs. Howitt. Though it is now summer, we think our readers will be pleased with the following lay, entitled

WINTER.

There's not a flower upon the hill,
  There's not a leaf upon the tree;
The summer-bird hath left its bough,
Bright child of sunshine, singing now
  In spicy lands beyond the sea.

There's silence in the harvest field,
  And blackness in the mountain-glen,
And cloud that will not pass away
From the hill-tops for many a day;
  And stillness round the homes of men.

The old tree hath an older look;
  The lonesome place is yet more dreary;
They go not now, the young and old,
Slow wandering on by wood and wold;
The air is damp, the winds are cold;
  And summer-paths are wet and weary.

The drooping year is in the wane,
  No longer floats the thistle down;
The crimson heath is wan and sere;
The sedge hangs withering by the mere,
  And the broad fern is rent and brown.

The owl sits huddling by himself,
  The cold has pierced his body through;
The patient cattle hang their head;
The deer are 'neath their winter shed;
The ruddy squirrel's in his bed,
  And each small thing within its burrow.

In rich men's halls the fire is piled,
  And ermine robes keep out the weather;
In poor men's huts the fire is low,
Through broken panes the keen winds blow,
  And old and young are cold together.

Oh, Poverty is disconsolate!—
  Its pains are many, its foes are strong:
The rich man, in his jovial cheer,
Wishes 'twas winter through the year;
The poor man, 'mid his wants profound,
With all his little children round,
  Prays God that winter be not long.

One silent night hath passed, and lo!
  How beautiful the earth is now!
All aspect of decay is gone,
The hills have put their vesture on,
  And clothed is the forest bough.

Say not, 'tis an unlovely time!
  Turn to the wide, white waste thy view;
Turn to the silent hills that rise
In their cold beauty to the skies;
  And to those skies intensely blue.

Silent, not sad, the scene appeareth;
  And fancy, like a vagrant breeze,
Ready a-wing for flight, doth go
To the cold northern land of snow,
  Beyond the icy Orcades.

The land of ice, the land of snow,
  The land that hath no summer-flowers,
Where never living creature stood,
The wild, dim, polar solitude,
  How different from this land of ours!

Walk now amongst the forest trees,—
  Said'st thou that they were stripped and bare?

Each heavy bough is bending down
With snowy leaves and flowers—the crown
Which winter regally doth wear.

'Tis well:—thy summer-garden ne'er
Was lovelier with its birds and flowers,
Than is this silent place of snow,
With feathery branches drooping low,
Wreathing around thee shadowy bowers!

'Tis night! Oh now come forth to gaze
Upon the heavens, intense and bright!
Look on yon myriad worlds, and say,
Though beauty dwelleth with the day,
Is not God manifest by night?

Thou that createdst all! Thou fountain
Of our sun's light—who dwellest far
From man, beyond the farthest star,
Yet ever present; who dost heed
Our spirits in their human need,
We bless thee, Father, that we *are!*

We bless Thee for our inward life;
For its immortal date decreeing;
For that which comprehendeth thee,
A spark of thy divinity,
Which is the being of our being!

We bless Thee for this bounteous earth;
For its increase—for corn and wine;
For forest-oaks, for mountain-rills,
For cattle on a thousand hills;
We bless thee—for all good is thine.

The earth is thine, and it thou keepest,
That man may labour not in vain;
Thou giv'st the grass, the grain, the tree;
Seed-time and harvest come from Thee,
The early and the latter rain!

The earth is thine—the summer earth;
Fresh with the dews, with sunshine bright;
With golden clouds in evening hours,
With singing birds and balmy flowers,
Creatures of beauty and delight.

The earth is thine—the teeming earth;
In the rich, bounteous time of seed,
When man goes forth in joy to reap,
And gathers up his garnered heap,
Against the time of storm and need.

The earth is thine—when days are dim,
And leafless stands the stately tree;
When from the north the fierce winds blow,
When falleth fast the mantling snow;—
The earth pertaineth still to Thee;

The earth is thine—thy creature, man!
Thine are all worlds, all suns that shine;
Darkness and light, and life and death;
Whate'er all space inhabiteth—
Creator! Father! all are thine!

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M., *formerly Pastor of the Presbyterian Church in Hanover, Morris County, New Jersey.*

The subject of the following sketch, the father of the editor of this Miscellany, died in the month of May, 1790. The first part of the following narrative was entirely written by himself, and as stated in a note on the first leaf of his manuscript, was intended chiefly for his children, with an intimation that a part of his story might possibly be of use to some others, who might happen to become acquainted with it. There is, however, no reason to believe that the writer intended or expected that what he wrote would be made publick. This has induced the editor, during the forty years that his father's autobiography has been in his possession, to refuse to publish it, although urged to do so by several individuals to whom it has been read, and to whose judgment great respect was due. But it has recently occurred, that a connected sketch of the life might be given, and nearly in the very words of the writer, without either inserting the whole narrative, or giving any other impression of his character, than would be made, if the whole were published; and that if this were done, perhaps the writer's intimation, already noticed, would in fact be complied with—This therefore has been attempted—Parts of his narrative, interesting only to his family, have been dropped, and some other omissions, of no importance to a correct

view of his character or opinions, have been made. A few occasional notes will be added by the editor at the foot of the page, and a brief account will be given of his father's life, from the period at which his own narrative terminates till the time of his death.

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SECTION FIRST.

Parentage, Birth, Life, &c., till fourteen years old.

I was born at Malden, about eight miles north of Boston, in New England, Anno Domini, 1722; the 22d day of January old style, or the 2d of February as the style now is. My father's name was Jacob Green, the youngest son of Henry Green, who had a large family of children, sons and daughters. My mother's name was Dorothy Lynde, daughter of John Lynde, of the same town. I had four sisters, all older than myself. . . . . My father died of a nervous fever when I was about a year and a half old. . . . . My only brother, Benjamin, came to New Jersey after I did, where he married, and has since lived.* . . . . Each of my sisters were married, and had a number of children. My mother lived a widow for two or three years, and then married John Barret, of the same town; by him she had three children. . . . . I lived with my mother and father-in-law, Barret, till I was 14 years of age. When I was about seven years old, my father-in-law moved his family from Malden to Killingly, the most easterly town in Connecticut, about 60 miles from Malden. My mother and my father-in-law both died of the long fever, in the hard winter of 1741.

My mother took much pains to teach me to read, and early to instil into my mind the principles of religion. Before I was seven years old, I was at times much affected with the thoughts of the day of judgment, and future misery. At that age, I used with attention to hear my sisters read Mr. Wigglesworth's verses upon *The Day of Doom*, and those upon *Eternity*. That book used much to awaken and affect me: I have always had a peculiar regard for it, and have often wished it could be reprinted and spread among young people. My pious mother used to inculcate on me the necessity of secret prayer, and tell me how I must pray; and at about eight or ten years of age I began to pray in secret, at times. From seven to fourteen years of age, I had many serious thoughts about my soul and future state. But my corruptions were much stronger than my convictions —In early life I discovered a nature wholly degenerate. Conscience used often to alarm me, and I often dreamed that the day of judgment was come, &c. When something alarmed me, I used to pray in secret for a few days, but soon omitted it again, and almost always found a dreadful reluctance to the duty. I had in those years many a struggle between conscience and my corrupt backward nature, respecting secret prayer. But I used for the most part to omit it, and sometimes I think for six months together. I had no religion but slavish fear, and corrupt nature was all the while growing stronger and stronger.

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SECOND SECTION.

From fourteen years of age, until I entered College, between eighteen and nineteen years of age.

When I was fourteen years of age, I was to choose a guardian, and be put out to a trade. With the advice of my friends, I went to live with one Henry Green, of Killingley. With him I continued

* This brother, a man of eminent piety, was for many years a deacon in the church of which the subject of this sketch was the pastor.

about nine months; but when I was about to be bound to him, some difficulties occurring, I left him and went to live with one of my uncles, Daniel Green, of Stoneham, about ten miles from Boston, near my native place. With him I lived about one year. My indenture was written to bind me till I was twenty-one; but some pecuniary difficulties prevented, and I left him and went to live with one of my mother's brothers, Thomas Lynde, of Malden, my native place. With him I lived about one year, when my brother-in-law, Bixby, coming from Connecticut, proposed a method for my going to College. I had for some years had an inclination for study. People took notice that I was bookish, and my mother used to say she would be glad if I could have learning. But there seemed no way for it, as I could not come at my property, till I was twenty-one years old. My brother Bixby proposed that my property, which lay in land, and that too in partnership, should be sold, though I was under age—I engaging to give deeds when I came to be of age: and by choosing a new guardian, and by application to the Judge of Probate, the thing was accomplished. I viewed it as a favourable providence, that three times I missed being bound out till I was twenty-one years old, which would doubtless have prevented a liberal education. About a month before I was seventeen years old, I went to a grammar school, and pursued my studies till July, 1740, when I was admitted into the college at Cambridge, near Boston, being eighteen years and an half old.

But I am now to give some account of my convictions and religious exercises, from the age of fourteen, until this time. From fourteen to near fifteen, I passed my time in a large family of children, and among young persons full of vanity and folly; and I, like the others, had little or no sense of divine things, was very stupid, and neglected secret prayer almost entirely. From fifteen to sixteen, I had some convictions, and prayed in secret at times; but vanity and corrupt nature generally prevailed, and I knew little what religion was. In the first half of my seventeenth year, I had some strong convictions, the *throat distemper* being then very mortal in the town where I lived. I prayed at times, and was much afraid of going to hell; but the neighbourhood where I lived wholly escaped the distemper; and on the whole, I grew much more vicious. I lived with wicked companions, one especially; and I now began to think myself old enough, and was encouraged to go into company, to dancing frolicks, &c. This was very agreeable to my corrupt youthful nature; and by the fall of the year I had become very vain, and was in the high road to destruction. But then I met with an awful shock, and stopped short in my career. I thought that I had committed the unpardonable sin; and it may be that but few who have not committed it, have had more reason to think so than I had—What reason I had to fear, will appear in the following narration:—

I had for several months depended upon making a visit to my mother, at Killingly, in the fall of the year. This was sixty miles from Malden, where I now lived. I had not been at Killingly to see my mother for the space of two years. In the course of that visit I expected an opportunity would offer to commit a sin, which my corrupt nature prompted me to. Sometimes, under conviction, I thought I would not commit such a sin; but generally my corrupt nature determined me to it, if I should have the opportunity. In the latter end of October I took the journey, and went by the way of Leicester, where a number of my relations lived. Between Leicester

and Killingly, fifteen miles distant, was a gloomy wilderness, where, for the space of six or eight miles, were very few houses: I was a perfect stranger to the road, having never been that way before. It was a cloudy day, and later in the afternoon than I supposed, when alone I set out from Leicester, to go to my mother's at Killingly. By the time I had well gotten away from the habitable parts, I was overtaken by night, and it also began to rain. Before it was quite dark, I found a parting of the path; and having no opportunity to inquire, I happened to take the wrong way. After some time, I found the path I was in grew less and less, and it was very dark, being a rainy night, and no moon above the horizon. I soon supposed I was wrong, but expected the path would lead me to some house. Sometimes I dismounted and led my horse, thinking I could keep the path better than he did. Sometimes I rode and let my horse pick his way—at best there was nothing but a narrow cow path, and sometimes none at all. It was exceeding dark, and I could not find the way back to the parting of the paths—What to do I knew not. Sometimes I moved onward, sometimes stopped and considered; but generally kept going on. At length I came near the side of a river, or brook, swelled by the late rains, which roared down among the rocks, and made a hideous noise; and beside, it lay, as I supposed, between me and the path I must take, if I got right. At length the old logs, brush, and woods, became thicker and more impassable, and I was at my wits' end. I knew that bears and wolves were often in that wilderness, and I was entirely defenceless. Sometimes I thought of lying down under a log till morning. But I was cold and wet, for it continued raining. I had nothing with me to eat; my horse also was hungry, and nothing for him to eat—the frost having killed every green thing; and if I let him loose to browse the bushes, he might leave me. What to do I knew not—In these circumstances my conscience fell upon me, and brought my sins and omissions of duty to remembrance; especially that I was now on a journey in which I proposed to commit sin. I had many reflections in my mind: I thought how justly God had permitted me to fall into such difficulties. Revolving much in my mind my situation in that wilderness, and my state as a sinner, my heart was inclined to cry to God for help. I made my address to him, and poured out my soul abundantly —my circumstances enlarged my heart. I confessed my sins and omissions, especially my breach of promise; for I had on one occasion promised before God to pray in secret for a certain space of time, and had often broken such promises. In this my prayer and confession in the wilderness, I solemnly promised and vowed, and bound my soul before God as solemnly as I could, that if he would deliver me out of that wilderness, and grant that I might get safe to my mother's house that night, I would by no means commit the sin which I had for some time thought of committing; and also that I would, within one week after I got home from that journey, begin to pray in secret evening and morning, and continue so to do for a fortnight; and after that would endeavour to pray constantly—but that I would certainly pray for a fortnight. Having laid myself under the double bond of not committing the sin, and of praying for a fortnight, and having ended my prayer, I again attempted to move onward in the woods: and I had not gone many rods, before I saw a light, and not at a great distance. I made towards it, and soon came to a little house in the woods. The family was not yet abed. I made known my case; they told me it was about three

quarters of a mile through the woods, to the road that I ought to go in. I told them they must put me in the road, or let me and my horse tarry with them. I saw a boy there, not so large as I was, and I told him I would give him what pence I had, which I think were seven, if he would go and put me in the road. About this time, also, the moon arose; and though it rained, yet it was so light that we could see to travel. The boy consented to go, and after being put in the road, I had no more difficulty in finding the way, and I got safe to my mother's house a little after the middle of the night.

I tarried about ten days with my friends and acquaintances at Killingly. I often thought of my solemn promise in the woods, and did not directly seek an opportunity to commit the sin. But every day I was less and less affected with a sense of my being lost in the woods, and the promise I had made: and the day before I was to set out on my journey to Malden, I was led into temptation. A number of circumstances concurred to bring me to the trial, and I endeavoured not at all to keep out of the way of temptation: and when an opportunity offered, I made a free and voluntary attempt to commit the sin, but was unexpectedly prevented and disappointed. After some hours I repeatedly endeavoured it again, but was still prevented, as to the outward action; but in me it was the same as if I had done it: for I did what I could; my will was certainly in the thing; and in the very time of my endeavouring it, my conscience put me in mind of my promise, and checked me: but I hearkened not, stifled conscience, and resolutely complied with temptation, so far as I could: so that in the sight of God I was guilty, and that against light and conscience. The next day I set out on my journey, and returned home to Malden —careless, stupid, and insensible of my guilt. After my return home, I recollected my promise in the woods, and that one part of it was "that within a week after I returned, I would begin to pray in secret;" but I thought with myself that I had broke one part of the promise, by endeavouring to commit the sin, and the promise being broken, it would be much the same if I neglected to pray; and so concluded that I would not observe that part which respected praying. The truth was, I had no inclination or heart to pray, but felt amazingly stupid and careless. This was my condition till the last night of the week after I returned; that is, the night before the morning, when, according to my promise, I was to begin to pray—On which night I had a remarkable dream.

(*To be continued.*)

MENTAL SCIENCE.

Phenomena of Feeling.

In examining our mental exercises, we find a class which we denominate feelings, or emotions. Much speculation has been excited among philosophers concerning these exercises; some refusing them the distinctive appellation of a class, and denying a generick difference between them and intellectual operations. But apprehensions are so manifestly different from emotions, that we think it unnecessary to state and refute those speculations which assume their identity, or similarity. It is quite sufficient to refer every thinking man to the evidence of his own consciousness. The difference is generick, and therefore properly denotes a distinct class, in which are to be included all mental exercises, which are of the nature of emotion or feeling. However numerous their combinations, and various their modifications, a proper analysis will discover their character and relation.

The truth is, they are not as variously modified as the operations of intellect.

Mental *feeling* is the generick indication; *pleasure and pain* are the two *modes* of this class. Every mental affection, desire, or passion, will be found to possess the generick distinction, and one or the other of the modal characters; or, as is sometimes the fact, a combination of both. We shall not attempt to follow, establish, or refute the theories of Reid, Stewart, Brown, or Payne, but simply mention a few of the most important phenomena of this class, and give some brief specimens of illustration, as we apprehend the facts. We have mentioned affection, desire, and passion, as names of operations belonging to this class. But these are general terms, which denote the degrees of feeling, and not the kind, mode, or relation of the exercise. The same is true of emotions. In their general, or abstract meaning, we cannot define them, because they are only other names for feelings, and they need no other description than to call them degrees of feeling; and refer every thinking man to his own consciousness for the recognition. *Affection*, without any qualifying term, may indicate any kind, mode, or degree of feeling, in relation to any object. *Desire* is used to express any feeling of anxiety, more or less strong: it follows the simple emotion of pleasure or pain, and may be considered generally as exciting volition. *Passion* denotes a stronger degree of feeling, and in common usage means a sudden, highly excited emotion. The most important distinction to be observed in the use of these general terms, is that between *affection* and *passion*. Those emotions or feelings, which gradually increase and abide, are called *affections;* and those which are suddenly excited, are strong and vivid, and which soon subside, are called *passions*. But in all this the difference is circumstantial only; the principal difference is in degree.

Love is an affection which includes pleasure and desire. It presupposes several things: an object corresponding in its nature and tendency with some propensity, or character of the faculty which feels; and an apprehension of the object, and the quality or character suited to awaken the emotion, are necessarily presupposed. Except what is included in this statement, no reason can be given why we love any object. The pleasure excited may be greater or less in degree; and in proportion to its strength will be the desire to enjoy the object, or promote its good, if it be capable of enjoyment. The specific character of this affection is distinguished by the object, or by its intensity. When the object denominates its character it is easily understood, as self-love, benevolence, friendship, patriotism, complacence, paternal, filial and conjugal love. So, where it is distinguished by the degrees of its intensity, we use various terms, as respect, esteem, attachment and veneration. There is no other method of analysing this affection. It has no ingredients except pleasure and desire; and all its modifications are by its objects, degrees, or some circumstantial relation. Its moral estimate is another matter, hereafter to be considered.

Hatred is an emotion directly opposite to that of love. It consists of pain, and desire to avoid or remove the object which awakens the feeling. The analysis is conducted in the same manner as with love, its opposite affection; and is modified by the object, its degree, or circumstantial relation. It is self-abhorrence, and misanthropy, or it is disregard, disesteem and contempt.

The modifications of *pleasure* are numerous; sometimes with strong, and oftentimes with very

slight shades of difference. Take for an example of the former, gladness, joy, delight, and compare them with cheerfulness, contentment, satisfaction, and the difference is readily perceived. But compare satisfaction with contentment, or gladness with joy, the shade of difference is very slight. They are all modifications of the simple emotion of pleasure, connected with less or more strength of desire.

The same method will show the modifications of *pain* to be various in different degrees. The terms grief, regret and melancholy, indicate emotions of pain differently modified in slight shades; while anger, remorse, disgust and revenge, differ widely, in their modifications and relations, from the preceding and from each other. Take any affection or passion, and analyze it by observing its objects, relations, and degree of intensity, then all that will be left will be an emotion of pleasure or pain, and its attendant desire. Let pride and remorse be the examples for illustration.

Pride is considered essentially an inordinate self-esteem; it is a high degree of pleasure in one's real or supposed superior excellence, with a desire to make it manifest. Now these ingredients suppose some other exercises of mind beside feeling, but they belong not to its proper description. Intellectual exercises are always presupposed in pride: there is always a high estimate by the mind of its state, qualifications, attainments, or of whatever excites the emotion. This estimate may be just, and yet awaken the emotion properly called pride. But it does not follow that every man who highly estimates his own qualities, attainments or possessions is necessarily, or in fact, influenced by pride. We make these remarks to show that the intellectual process does not belong to pride. Now separate, in the analysis, what belongs to the manner and circumstances of its manifestation, and what belongs to the kindred feelings of haughtiness and overbearing contempt of inferiors, and the definition above will be applicable to all cases.

Remorse is a painful feeling which arises from self-accusation, on a retrospection of one's own guilt. It presupposes a perception of the standard by which the character is estimated, and a consciousness of criminality; but the consequent painful feeling is the remorse. There is one emotion presupposed in all cases of remorse: it is an approbation of the rule or standard by which the estimate is made. The desire which belongs to remorse varies with the nature, relations and circumstances of the crime and the criminal. Sometimes it may be for restitution, sometimes self-destruction, sometimes to drown sensibility, and sometimes to seek forgiveness.

The foregoing brief analysis of some phenomena belonging to the class of feeling, is sufficient for the purpose of furnishing a specimen of ascertaining both the nature and the modification of this class. Recurring, now, to a principle already established, that all mental exercises, of the same nature, belong to the same faculty, we propose to make some remarks on the name given to this faculty in the scriptures; and on its uses. This will render the present article both scriptural and practical.

The term which is used in the holy scriptures to designate the faculty of feeling is *heart*. The meaning of this term is an important subject of inquiry. It is used in connexions where it is very necessary to be understood, because great importance is attached to the heart and its operations. Although the term is used in different senses in different passages of the Bible, sometimes figuratively, more or less extended or limited, yet it has an appropriate distinctive meaning,

when applied to the source of moral exercises. We intend not to examine all the different senses in which the term heart is used in the Bible, or in common language; a few only will be sufficient. Its literal and common meaning is, to denote the muscular organ which gives circulation to the blood; one of the primary organs of animal life. It is scarcely necessary to say that we have no reference to this vital organ in our present discussion: as physiologists we might have something to say of the material organ, but as mental philosophers nothing. The term is also used to denote the vital part, and sometimes the inner or hidden part of any thing: with these meanings we have at present no concern. Our only object now is, to remark on some of the meanings of this term as applied to mind. It is here proper to say, that by far the greatest number of the terms applied to mind are borrowed from material things, or have their original and literal application to the properties of matter. But while in this view words are taken from their original and literal meaning, and may be said to be figuratively employed, common usage has so familiarized them to the ear and thoughts, that we scarcely think of any other than the figurative import.

Heart is one of the terms, though figurative in the above sense, as applied to mind, which has, from its use, a proper meaning; and when it is applied to the seat or source of affections it is used properly. Thus we read of a good heart, an evil heart, of sorrowful, joyous, hard, proud, tender, faint, and pure hearts. By these and many like uses of the term heart, are meant plainly, the seat of mental feeling; but it would be manifestly improper to substitute the name of any other faculty in the places where heart is thus properly used. We never speak of a sorrowful, or joyous understanding, nor of a hard or tender will. By a metonymy, heart is used for an affection or passion in many instances, which will readily occur to the reflecting reader as he peruses his Bible. By a different form of the figure, heart is sometimes used for the soul, or mind, with all its faculties, which instances are easily distinguished by the careful reader. These suggestions will be sufficient to show what we think is the true meaning of the term *heart* in the scriptures, and in mental philosophy. We repeat it, that it may not be misunderstood or forgotten—*heart is the faculty of feeling, or seat of affections and passions,* in distinction from the faculties of knowledge and volition.

The heart is a *moral* faculty, as is evident from the scriptures, and from the nature of the case. Jesus Christ, who proved his divinity by that perfection of the true God, *searching the heart,* declared that from the *heart* proceeds every evil. (Matt. xv. 18, 19.) The question, what belongs to man of a moral nature, and why is it moral? deserves more full and particular consideration than we shall attempt to give it in this place. In some future article we intend to give the result of a careful examination of this important question. For the present it is enough to say, that the heart is a moral faculty, because it is the seat of praise or blame, good or evil, sin or holiness in man. We shall not deny the depravity or perversion of the other faculties, or their sanctification in the saint, but we mean to say, that the scriptures do represent the heart as the seat of that which is morally good or evil in man. (Matt. xii. 34, 35.) The affections are, therefore, more directly expressive of all moral qualities than perception or volition.

The *heart* is the governing faculty of the mind, and its character determines the character of the man. Men perceive objects of a

physical and moral character, but the mere perception does not produce any action, nor discover character, except the mere fact that they are intellectual beings. Good men and bad men may perceive the same objects—they may see the same evidences of God's power, wisdom and goodness, in his works and providence, but they feel very differently affected in view of the same truths. We can have no doubt that holy angels and fallen spirits feel very differently in view of the same developments of God's plan. The temper of the heart, therefore, gives character to men and angels. It is the *feeling* that governs the conduct. Holy angels act very differently from wicked angels; and wicked men act differently from good men, in their moral relations, and that because they feel differently from each other. The reason is entirely obvious, therefore, why the revelation of God contains such special injunctions to keep the heart, and to direct its exercises towards God and holiness. Its governing influence, and being the source of character, account for the fervent appeals made to men's hearts, in the scriptures of truth.

The *uses* of this faculty have been already, in part, intimated; but we are desirous to add a few thoughts on this suggestion, in the close of this article.

In addition to the intimations already made, we say that one important use of the faculty is to render men *responsible agents.* It is the heart alone, which feels a sense of responsibleness; and without a faculty to feel a sense of obligation, no obligation could bind man: he could not be a subject of praise or blame. Here it may, perhaps, be said by some, that men perceive their relations to law, and to God the Lawgiver, that without understanding, man could not be morally bound, and that understanding is, therefore, the faculty connecting with obligation. But to make this matter plain, let it be observed that all the faculties of *understanding, heart and will,* are necessary to constitute man a moral, accountable agent. No man can be a responsible subject of moral government unless he has a *faculty of knowing* his relations, a *faculty of feeling* the influence of inducement, and a *faculty of action*—that is, he must be a *perceptive, sensitive, voluntary agent.* But after all, some one of these faculties must be more immediately connected with the idea of obligation than the other, and this we think must be the heart. Take another view of the facts in the case. It is moral agency alone that can fit a man for obligation. There must be an internal principle of action, which is itself a moral principle. Man has such a principle of action, and that is the heart, which alone can feel. Without this capability of feeling in man, there could be no action. No motive would influence him, nothing could induce him to seek one object or avoid another. The heart is the spring of action, consequently that on which obligation ultimately rests. Take one more view of the subject. That, which distinguishes good beings from bad, must be of a moral character, belong to the moral faculty, and correspond with, or violate responsibility. That faculty which renders man virtuous or vicious, renders him capable of moral obligation; and the exercise of that principle might be under moral responsibility.

There is another *use* of this faculty which will show that man's moral obligation connects primarily with the heart—it is to render him capable of happiness or misery, susceptible of reward or punishment. A responsible man must be liable to punishment if he violate his obligation, otherwise to reward. But no reward or punishment can be appreciated in prospect, or felt when present, without

a faculty of feeling; this brings us to the same result as before, the heart is the grand qualification for sustaining obligation.

It is evident that the great design of this capacity is that minds may enjoy happiness, and that they should feel obligation to seek their own and promote the happiness of others. There can be no doubt that this heart is capable of *increasing* degrees of happiness or misery. We believe it will be eternally expanding its capacity for enjoyment, if in this life it shall be prepared to enjoy the development of eternal scenes; or if not prepared to delight in those scenes, its capacity for misery will be for ever increasing. The everlasting increase of knowledge will bring along with it an everlasting increase of pleasure or pain. It is not at all wonderful, therefore, that so much importance should be attached to the heart in the scriptures of truth; that God should look upon the heart to ascertain the character; should demand the heart as the primary faculty of obedience, and predicate obligation and ultimate responsibility principally of its character and operations. How elevated, with this capacity fitted for the enjoyment of God, may man become? Bound to the throne of God for ever, by a heart fitted for deriving enjoyment immediately from the perfections, glory and government of the only true God—to know whom is eternal life! But how debased and forlorn in wretchedness, with this capacity unfitted for the enjoyment of God, may man become? Bound to existence by the hand of God, and to his dominion who made him, by an obligation which he perpetually violates, who can estimate the misery of his eternal curse! These thoughts arise from the capability of man's heart to feel, without entering into an estimate of his moral character and relations, any further than the principles of his being necessarily imply them.

We close this article with a single remark, obviously suggested by the foregoing examination. It is this, a correct knowledge of the *heart*, as a faculty of the mind, is of vast importance in understanding and applying the holy scriptures. Every man who errs in his view of this faculty, will be at fault in the interpretation of many parts of the Bible. If the heart mean a distinct, permanent faculty, consisting of different propensities or aptitudes, then we shall understand and apply the Bible descriptions of its change and influence agreeably to their philological import; but if we understand it to mean exercises only, we must have a new rule of interpretation of many passages, and shall often find difficulty in their application. Illustrations of several principles and facts now suggested, will be given hereafter.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. II.

Agreeably to an intimation in our last number, we are now to endeavour to show how the majority in the last Assembly came to be what it was. On this point, we have no hesitation in saying, generally, that it was the result of preconcerted plan and effort. This has been freely admitted by some who helped to form the majority. It was, indeed, openly avowed by a member, on the floor of the house, that he had come to the Assembly for the express purpose of using his influence, with others, for effecting, if possible, two things.—One was, to vindicate Mr. Barnes; and the other, to change the Board of Missions, and put out of office the Corresponding Secretary and General Agent of that Board. His errand, without doubt, was the same with that of many others; and we think, that without any constrained

or unnatural inference, it might afford a solution of the problem before us—even if there were not known facts, as there certainly are, whose indication is precisely the same.

In the winter previous to the meeting of the General Assembly, extra copies of the Philadelphian, to the amount of a good many hundreds, containing a favourable statement of the case of Mr. Barnes, and his own explanations and defence of the sermon which had led to the proceedings against him in the Presbytery of Philadelphia, had been sent gratuitously into almost every section of the Presbyterian church. Shortly after this occurrence, the Corresponding Secretary and General Agent of the Home Missionary Society, issued a series of letters, published at Cincinnati, assailing the character of the Corresponding Secretary and General Agent of the Assembly's Board of Missions, and through him, implicating deeply the proceedings and the published report of the Board itself. Strong excitement was doubtless produced and cherished by these means, in the minds of those friendly to the person, principles, and cause of Mr. Barnes, and to the measures, operations, and plans, of the Home Missionary Society; and hostile to the decisions of the Presbytery of Philadelphia, and to all who favoured those decisions; and likewise to the Board of Missions of the General Assembly, and especially to its Corresponding Secretary and General Agent. Thus, if we combine friendship to Mr. Barnes, love of the new theology, partiality to the Home Missionary Society, hostility to the Board of Missions, and special resentment against its faithful and efficient secretary, and consider all these active principles as put under a strong excitement—we shall be at no loss to account for the exertions which were made to secure that kind of a majority which appeared in the last General Assembly; and we shall cease to wonder, if those who were elected were more generally and punctually present in the Assembly, and at its very opening, than those who felt little else than the ordinary motives to attend.

There were, however, some other circumstances relative to the election of members to the last Assembly, peculiarly favourable to the ensuring of the majority which was actually obtained. In some sections of the church, the flagrantly unconstitutional practice, heretofore noticed, had become considerably extensive—the practice of sending forward to the Assembly men commissioned as ruling elders, who had never been either ordained or elected as elders. These, to a man, it is believed, were found in the majority; their previous feelings, principles and views, having fully disposed them to place themselves on that side of the house, on every important question. What their number was is unknown, but it doubtless formed an item of some importance. Another considerable item was formed by the missionaries and agents of the Home Missionary Society. Having no stated charges to leave, their attendance on the Assembly was less inconvenient than would have been that of settled pastors; and their readiness to co-operate in putting down a rival Board,—a chief object in view, as the declaration to which we have adverted demonstrates—could not be questioned. In Presbyteries, therefore, in which their known sentiments were approved, they were commissioned to the Assembly, in far greater numbers, it is believed, than on any former occasion; their attendance also was general and punctual, and they voted in mass with the majority.

The gentleman who became the Moderator of the Assembly, and the Corresponding Secretary and General Agent of the Home Mis-

sionary Society, there is good reason to believe, had the chief agency in marshalling the measures and the men, that gave character to the Assembly. The former individual had spent a part of the preceding autumn, and the whole of the winter, on a visit to the south; had travelled considerably, and had, if we are rightly informed, attended several judicatures of the church in that section of our country: and that he there used all his influence to insure the result which was witnessed when the Assembly convened, and that the Secretary and agent of the Home Missionary Society did the same in the north and east, where his influence and operations were most extensive, none we suppose will deny or doubt. That the candidate for the Moderator's chair, to whom every vote was to be given, had also been agreed on, was, if there were no other evidence, so strongly indicated when the vote came to be taken, that we believe the fact was questioned by no one.

The preconcerted operations and arrangements which have now been noticed, were conducted with wonderful secrecy and address; for widely extensive as they necessarily were, those whom they were to affect unfavourably, did not, we know, even suspect their existence. They had themselves made some exertions to secure a return of such members to the Assembly as they believed would favour their cause; and they did not doubt that their opponents had done the same. But that such an extended, active, and systematick combination had been entered into against them, was as perfectly unknown and unapprehended by them, till it began to develope itself in the choice of a Moderator, as if the thing had been in itself an impossibility. In military phrase, *they had been completely outgeneralled*, and were taken perfectly by surprise. Had the facts which became manifest during the sessions of the Assembly been generally known or suspected before the meeting, we are confident there would not have been so many absences of the old school Presbyterians, as was notoriously the case. Some absences there doubtless were on both sides, but they are believed to have been threefold as numerous on the side of the old school, as on that of the new.

We should feel ourselves inexcusable for devoting to the foregoing statement, so much space as it occupies, if it did not serve, and if indeed it were not necessary, to show what is *the present state of the Presbyterian church;* and if a better and more general knowledge of this state, were not, as we firmly believe, essential to its safety, perhaps to its existence. Well do we remember the time—and we have a melancholy pleasure in recollecting it—when there was no planning or electioneering for commissioners to the Assembly: when, in some Presbyteries going to the supreme judicatory of our church was a *privilege* or a *duty*—and regarded more as the latter than the former—which was taken in *rotation* by the members: when there was no preconcert whatever, on the subject: when all the inquiry was, who could go with the greatest convenience, or who were the ablest men that the Presbytery could send: when the coming together in the Assembly, was a universal meeting of brother with brother, and the social intercourse at such meetings was of the most free and delightful kind: when the theological views of the members, if not perfectly harmonious, were so little at variance as to produce no discord: when the constitution of the church both as to doctrine and government, was cordially approved, and made, in practice as well as in name, the standard by which every thing was fairly tried; and when, of course, the first manifestation of heresy, was nipped in the bud.

But how totally different the state of our church now is, the foregoing exhibition demonstrates. And what we ask, has produced this difference? Can it be denied that it has been altogether caused, by the coming in of men who hold doctrines widely at variance with those held by the founders of our church—by founders who certainly well understood the meaning and import of the constitution which they adopted—the coming in of men who, in addition to latitudinarianism in doctrine, are not real Presbyterians, but more than half Congregationalists, in their views and feelings, in relation to ecclesiastical order and church government? The denial cannot be made, with any show of truth or plausibility. And is it right? is it reasonable? ought it to be endured? that those who still hold the opinions, and wish to maintain the order and institutions of the founders and builders up of the Presbyterian church, should be put down, by men whom their own lenity and indulgence have admitted into the bosom of this church? The questions carry their answers with them. And here—let it be well noted—is the source of all that scheming and electioneering which has been going on in our church for several years past, and which was never before so active and general, as in the year which immediately preceded the last meeting of the Assembly.

It will always happen that party spirit in one portion of the church will beget it in another. Indeed when parties exist, and are earnestly opposed to each other, the one that uses no means to obtain or preserve an ascendancy, will almost inevitably be crushed, by the one that actively employs such means—The criminality of party spirit, therefore, rests principally with those who call it into action; who first give occasion for it; who first indulge it; and who render it necessary to self-preservation in the party they oppose. We have admitted that in the year past the old school Presbyterians made use of some exertions to secure a majority in the last General Assembly; but they certainly did not make use of half the efforts employed by their opponents; and some means to which their opponents resorted we hope they never will employ—We hope they never will introduce into the Assembly a corps of men who have no constitutional right to be there—we hope their commissioners will never come with their minds made up to do certain things whether right or wrong—resolved to vote on debatable and questionable points in a certain way, before they have heard with candour, arguments calculated to produce a change of opinion. But *fas est al hoste doceri*—We do wish the old school Presbyterians may learn from their opposers, what those opposers have rendered necessary; that is, to be active throughout the year, in cherishing and extending the opinions which they wish to prevail; in preparing to send to the Assembly a delegation which will represent them fairly; and in taking measures that all their commissioners, both lay and clerical, not only give their attendance in the Assembly, but give it in season to vote for a Moderator.

We have now adverted to the unhappy, and ever to be deplored party spirit, which at present disturbs the Presbyterian church; and the radical causes of its origin and progress have been noticed. But the *peculiar* ardour of excitement now prevalent, is principally attributable to a special cause, which ought to be more distinctly marked—It is not the case of Mr. Barnes—That case was indeed made an adjunct and auxiliary of the principal cause; but the cause itself, the baneful apple of discord which has been thrown into the midst of us, is the inflexible purpose and untiring efforts of the Corresponding

Secretary and general Agent of the A. H. M. S. to *amalgamate* the Board of Missions of the General Assembly with that Society. It is readily admitted that that society has done much to supply with the word of life and the ordinances of the gospel, the destitute portions of our land: and it was among the first acts of the Assembly's Board of Missions, after its new organization, to invite it to a friendly correspondence and co-operation. Nothing less, however, than a formal connexion of the Board with the society, and associating it with some seven or eight religious bodies, most of them congregational, and without any formulary of faith or government, would satisfy the advocate of amalgamation. The palpable inexpediency, impropriety, and even unlawfulness, of the proposed connexion, has been distinctly and fully shown—but shown and urged in vain. In vain has it been said, and often repeated—"Pursue your own course, and suffer us to pursue ours. In this way more funds will be raised for missionary purposes, and more relief will be sent to the destitute. Your principles of association and organization we cannot adopt. But we will rejoice in all the good you do; and if you will consent to act fraternally, we will not interfere with you, nor hinder you, more than unavoidably happens in the case of all the numerous benevolent institutions of the day, which seek, as many of them do, their supplies and patronage from the same sources—The missionary field is wide enough for us and for you, and if you will be neighbourly, and leave us unmolested, there will be no such difference or interference as mutual friendly feelings cannot easily compose and satisfactorily arrange." Refusing to listen to these peaceful suggestions, strife has been kindled, and then its existence has been pleaded as a new and powerful reason for amalgamation—as if the pressing together of parties already alienated, would not increase, instead of allaying, their irritation and jealousy. Discord thus promoted in the church at large, has thence been transferred to the General Assembly. There, an equal voice with the friends of the Assembly's Board is possessed by the members of the A. H. M. S. in disposing of all the affairs of an institution which they regard as a rival; while they manage their own concerns without any objection or hindrance whatsoever, from those whom, in the Assembly, they harass and seek to overrule. The palpable inequality and impropriety of such a state of things, requires no argument or explanation to expose it. Much longer it cannot, and ought not to continue. In what way it is to be remedied we know not; but in stating the immediate exciting causes of the lamentable divisions, controversies, and alienations which mark the present distressing state of the Presbyterian church, we should not do justice to the subject, if we did not set down as the most effective of all, the plans, and measures, and demands of the A. H. M. S., and the interference of its members, both in the General Assembly and out of it, with the Board of Missions, formed and sustained by that judicatory, and directly responsible to it for all its transactions.

In our next number, the course pursued by the last Moderator of the General Assembly will come under consideration.

From the Christian Observer for May last.

ORIGINAL LETTER OF THE REV. ROBERT HALL.

The following copy of a letter from the late Mr. Robert Hall to a friend of his, was some time since found among some papers of a deceased relative. It has never ap-

peared in print, but is well worthy of being preserved from oblivion; and there can be no impropriety, now that the writer has entered into his rest, in publishing this truly consolatory epistle.

G. F. B.

To Mr. H. on the death of Mrs. H.

"My dear friend,—I cannot express the emotions of soul which I felt on receiving from your valuable son an account of the death of his dear mamma. I often realize in my mind, and think I see you in various postures, and with indications of heartfelt sorrow and pungent perplexity. Oh! the piercing pangs of grief attending such a separation! They cannot be expressed nor *pictured*, but in idea. I have felt, I daily feel, for you and your dear children. Your and their loss is great indeed. More——But stop, my friend: the sluices of sorrow ought not to be kept open, but the torrent of grief abated, lest it swell beyond the bounds of Christian moderation and overwhelm the soul. How favourable to mourners is the blessed gospel! Gaze not, therefore, on the dark side of the cloud. The black and sable dispensation is tinged with radiant beams of the Sun of Righteousness, which portend a glorious coming day. Could you hear the dear departed spirit, her language would be, 'Refrain from tears; I am well: weep not for me.'

"Consider, my dear friend: He who gave her, reserved a superior right to her: this she, through grace, sweetly acquiesced in: and though she gave herself to *you*, for a time, yea, till time with her should be *no more;* she gave herself to the Lord in everlasting covenant, never to be forgotten. The Lord, her first, her *best* husband, was not willing to bear her absence any longer, and therefore sent his chariot to convey her home, saying, 'Arise, my fair one, and come away.'

"My friend, you will likewise consider, that you and *she* are not far separated; for although all communication be now broken off, you are yet, and will for ever, continue in the same house, even the house of mercy; that divine, capacious, and beautiful structure which Jehovah hath said, 'shall be built up for ever.' In that house are many mansions. We are in the lower apartments, while she is admitted to the large upper room, where Jesus keeps the feast with his disciples; and by and by I hope the Lord will give us a gracious token, and say, 'Come up hither.'

"You know, sir, it is an evil time; a gloomy prospect attends the land: her righteous soul may in mercy be taken from the evil to come. However, it is in the Lord's hands, who says, 'Be still, and know that I am God.' Difficulties and increasing cares, it is true, devolve upon you; but know that the Lord is all-sufficient. It makes not *much*, whether burthens be lessened or increased, if strength be but in exact proportion; and He who cannot lie hath said, 'My strength shall be perfected in thy weakness; and, as thy day is so shall thy strength be.' Creatures are like candles: very useful, and always most prized, when the sun is absent; but if he arise, we can do without them. May the Lord arise and shine, and his glory light upon you and yours! As death does not separate from the Lord, neither does it divide the saints from one another. Your spirit and hers daily meet at the same *throne;* she to praise, and you to pray: therefore, in that sense, though absent in the body, you are present in the spirit; and after a while you will meet in person, to part *no more;* for 'they that sleep in Jesus will the Lord bring with him.' In the mean time, we are called to walk by faith, and not by sight; and He, in whom we may safely confide, hath declared, 'All things work together for good.' It was once a reconciling thought to

me in great trouble, that afflictions are compared in Scripture to workmen; all employed, and busy in the Christian's behalf. They work for you: it might have been against you, as is frequently feared. They work together; not separately, but in happy harmony. I then thought, the more the better, if God direct and point out their employment; for the end to be accomplished, is 'a far more exceeding and eternal weight of glory.' As persons take pleasure in reviewing the industrious workman, so the Christian, with Paul, may rejoice, not only in the Lord, but in his tribulation also. 'I take pleasure in afflictions also,' &c. If God send a great affliction (thought I), we may then view it as a fresh workman, engaged in our favour; and not only so, but look upon it as one who, in consequence of singular strength, will dispatch business (though of a heavy nature) at a great pace. Thus those for whom they are employed will grow rich at last. Among others, let patience have her perfect work: she is a pensive, but a precious grace. Have, likewise, labours abundant in the Lord: Desire goes in search after celestial productions; Hope stands on tiptoe to view them; Faith goes to receive them, and brings them home. Thus, the just shall live by his faith; for what Faith brings, Love cordially receives, and Volition bids it welcome. Joy sings, and makes sweet melody; Peace possesseth; Rest receives; and Fear ceaseth to quake, and Jealousy to tremble. How well is it for the soul, when tribulation worketh for her, and when every grace is active in her! Angels encamp about her, and God rejoiceth over her to do her good.—I would not be tedious: excuse my prolixity.

I remain your affectionate and sympathizing friend, and I hope brother in the kingdom and patience of Christ Jesus.

ROBERT HALL.

Reviews.

The following Review is taken from the Christian Observer of April last. In that work, some of the severest remarks that it has ever contained, were made on Dr. Thomson, in relation to the Apocryphal controversy in the British and Foreign Bible Society; and we know that in consequence of those remarks, and those of a like character in the Eclectic Review, some have been led to entertain a very unfavourable opinion of the whole character of Dr. Thomson. We think that Dr. T. went to an extreme in that controversy, and the reviewers to quite as great an extreme in their censures. It is pleasant to see the reviewer in the Christian Observer, willing to remove the unfavourable impressions he had made; but our chief design in inserting this review in our pages is, to give our readers the extract from the sermon of Dr. Chalmers. We think Dr. C. in drawing the character of his friend, which we believe to be strictly just, has made one of his happiest efforts. The character of Dr. Thomson, taken as a whole, was of the most estimable kind; distinguished alike for fervent piety, and superior talent; and it has found an eulogist worthy of his subject.

A SERMON, *preached in St. George's Church, Edinburgh, on Occasion of the Death of the Rev. Dr. Andrew Thomson. By the Rev. T. Chalmers, D. D. Glasgow.* 1831.

The name of Dr. Thomson having hitherto appeared in our volumes chiefly in reference to an

unhappy controversy, in which he bore a conspicuous part, it is truly grateful to our feelings—more especially now that he has quitted a world of turmoil and controversy, and entered upon that blessed state where all is peace—to sketch those bright features of his portrait which will abundantly relieve any shades which in some instances hung around it. This pleasing office we are enabled to discharge by means of the funeral discourse now before us, which is one of those striking, splendid, and thrilling compositions, which Dr. Chalmers is able, apparently almost without effort or premeditation, to throw off, for the mingled delight, instruction, and edification of his readers. Our only task shall be transcription, without comment: for thus shall we most gratify our readers: most honour the writer, whose own pages are his best eulogium; and most graphically exhibit that remarkable man, the subject of his narrative, who deserves to be known in the South, as he was in the North, by far other characteristicks than those which are currently associated with his name in the Bible Society controversy. The following are some of the principal passages of Dr. Chalmers's powerful description.

"I need not say, to this assembly of mourners, in what more striking and impressive form the lesson has been given to us. It is just as if death had wanted to make the highest demonstration of his sovereignty, and for this purpose had selected as his mark, him who stood the foremost, and the most conspicuous in the view of his countrymen. I speak not at present of any of the relations in which he stood to the living society immediately around him—to the thousands in church whom his well-known voice reached upon the Sabbath—to the tens of thousands in the city, whom through the week, in the varied rounds and meetings of Christian philanthropy, he either guided by his counsel, or stimulated by his eloquence. You know, over and above, how far the wide, and the wakeful, and the untired benevolence of his nature carried him; and that, in the labours, and the locomotions connected with these, he may be said to have become the personal acquaintance of the people of Scotland. In somuch, that there is not a village in the land, where the tidings of his death have not conveyed the intimation, that a master in Israel has fallen; and I may also add, that such was the charm of his companionship, such the cordiality lighted up by his presence in every household, that, connected with his death, there is, at this moment, an oppressive sadness in the hearts of many thousands, even of our most distant Scottish families. And so, a national lesson has been given forth by this event, even as a national loss has been incurred by it. It is a public death in the view of many spectators. And when one thinks of the vital energy by which every deed and every utterance were pervaded —of that prodigious strength which but gamboled with the difficulties that would have so depressed and overborne other men—of that prowess in conflict, and that promptitude in counsel with his fellows —of that elastic buoyancy which ever rose with the occasion, and bore him onward and upward to the successful termination of his cause—of the weight and multiplicity of his engagement; and yet, as if nothing could overwork that colossal mind, and that robust framework, the perfect lightness and facility wherewith all was executed,—when one thinks, in the midst of these powers and these performances, how intensely he laboured, I had almost said, how intensely he lived, in the midst of us, we cannot but acknowledge, that death, in seizing upon him, hath made full proof of a mastery that sets all the might and all the promise of humanity at defiance.

"But while in no possible way could general society have, through means of but one individual example, been more impressively told of the power of death —to you, in particular, it is a lesson of deepest pathos. The world at large, can form no estimate of the tenderness which belongs to the spiritual relationship, though I trust that on this topick, mysterious to them, yet familiar, I hope and believe to many of you, I now speak to a goodly number who can own him as their spiritual father."—pp. 5—7.

"The lesson is prodigiously enhanced, when we pass from his pulpit to his household ministrations. I perhaps do him wrong, in supposing that any large proportion of his hearers did not know him personally—for such was his matchless superiority to fatigue, such the unconquerable strength and activity of his nature, that he may almost be said to have accomplished a sort of personal ubiquity among his people. But ere you can appreciate the whole effect of this, let me

advert to a principle of very extensive operation in nature. Painters know it well. They are aware, how much it adds to the force and beauty of any representation of theirs, when made strikingly and properly to contrast with the background on which it is projected. And the same is as true of direct nature, set forth in one of our own immediate scenes, as of reflex nature, set forth by the imagination and pencil of an artist. This is often exemplified in those Alpine wilds, where beauty may, at times, be seen embosomed in the lap of grandeur,—as when, at the base of a lofty precipice, some spot of verdure, or peaceful cottage-home, seems to smile in more intense loveliness, because of the towering strength and magnificence which are behind it. Apply this to character, and think how precisely analogous the effect is—when, from the ground-work of a character that, mainly, in its texture and general aspect, is masculine, there do efflouresce the forth-puttings of a softer nature, and those gentler charities of the heart, which come out irradiated in tenfold beauty, when they arise from a substratum of moral strength and grandeur underneath. It is thus, when the man of strength shows himself the man of tenderness; and he who, sturdy and impregnable in every righteous cause, makes his graceful descent to the ordinary companionships of life, is found to mingle, with kindred warmth, in all the cares and the sympathies of his fellow-men. Such, I am sure, is the touching recollection of very many who now hear me, and who can tell, in their own experience, that the vigour of his pulpit, was only equalled by the fidelity and the tenderness of his household ministrations. They understand the whole force and significancy of the contrast I have now been speaking of —when the pastor of the church becomes the pastor of the family; and he who, in the crowded assembly, held imperial sway over every understanding, entered some parent's lowly dwelling, and prayed and wept along with them over their infant's dying bed. It is on occasions like these when the minister carries to its highest pitch the moral ascendency which belongs to his station. It is this which furnishes him with a key to every heart,—and when the triumphs of charity are superadded to the triumphs of argument, then it is that he sits enthroned over the affections of a willing people.

"But I dare not venture any further on this track of observation. While yet standing aghast at a death which has come upon us all with the rapidity of a whirlwind, it might be easy, by means of a few touching and graphic recollections, to raise a tempest of emotion in the midst of you. It might be easy to awaken, in vivid delineation to the view of your mind, him who but a few days ago trod upon the streets of our city with the footsteps of firm manhood; and took part, with all his accustomed earnestness and vigour in the busy concerns of living men. We could image forth the intense vitality which beamed in every look, and kept up, to the last moment, the incessant play of a mind, that was the fertile and ever-eddying fountain of just and solid thoughts. We could ask you to think of that master-spirit, with what presiding efficacy, yet with what perfect lightness and ease, he moved among his fellow-men; and, whether in the hall of debate, or in the circles of private conviviality, subordinated all to his purposes and views. We could fasten our regards on that dread encounter, when Death met this most powerful and resolute of men upon his way, and, laying instant arrest upon his movements, held him forth, in view of the citizens, as the proudest, while the most appalling of his triumphs. We could bid you weep at the thought of his agonized family—or rather, hurrying away from this big and insupportable distress—we would tell of the public grief and the public consternation,—how the tidings of some great disaster flew from household to household, till, under the feeling of one common and overwhelming bereavement, the whole city became a city of mourners —we could recall to you that day when the earth was committed to the earth from which it came—and the deep seriousness that sat on every countenance bespoke, not the pageantry, but the whole power and reality of wo. We could point to his closing sepulchre, and read to you there the oft-repeated lesson of man's fading and evanescent glories. But we gladly, my brethren, we gladly make our escape from all these images, and these sentiments, of oppressive melancholy. We would fain take refuge in other views, and betake ourselves to some other direction."—pp. 9—12.

After these masterly general sketches, Dr. Chalmers proceeds to delineate in detail the character of his lamented friend, as a theologian, and as a man.

The following is his estimate of his theology.

"In briefest possible definition, his was the olden theology of Scotland. A thoroughly devoted son of our church, he was, through life, the firm, the unflinching advocate of its articles, and its formularies, and its rights, and the whole polity

of its constitution and discipline. His creed he derived, by inheritance from the fathers of the Scottish Reformation—not, however, as based on human authority, but as based and upholden on the authority of Scripture alone. Its two great articles are—justification, only by the righteousness of Christ—sanctification, only by that Spirit which Christ is commissioned to bestow,—the one derived to the believer by faith—the other derived by faith too, because obtained and realized in the exercise of believing prayer. This simple and sublime theology, connecting the influences of heaven with the moralities of earth, did the founders of our church incorporate, by their catechisms, with the education of the people; and, through the medium of a clergy, who maintained their orthodoxy and their zeal for several generations, was it faithfully and efficiently preached in all the parishes of the land. The whole system originated in deepest piety, and has resulted in the formation of the most moral and intelligent peasantry in Europe. Yet, in spite of this palpable evidence in its favour, it fell into discredit. Along with the elegant literature of our sister country, did the meagre Arminianism of her church make invasion among our clergy; and we certainly receded for a time from the good old way of our forefathers. This was the middle age of the Church of Scotland, an age of cold and feeble rationality, when Evangelism was derided as fanatical, and its very phraseology was deemed an ignoble and vulgar thing, in the upper classes of society. A morality without godliness—a certain prettiness of sentiment, served up in tasteful and well-turned periods of composition—the ethicks of philosophy, or the academick chair, rather than the ethicks of the Gospel—the speculations of Natural Theology, and perhaps an ingenious and scholar-like exposition of the credentials, rather than a faithful exposition of the contents of the New Testament,—these for a time dispossessed the topicks of other days, and occupied that room in our pulpits, which had formerly been given to the demonstrations of sin, and of the Saviour. You know there has been a reflux. The tide of sentiment has been turned; and there is none who has given it greater momentum, or borne it more triumphantly along, than did the lamented pastor of this congregation. His talents and his advocacy have thrown a lustre around the cause. The prejudices of thousands have given way before the might and the mastery of his resistless demonstrations. The evangelical system has of consequence risen, has risen prodigiously of late years, in the estimation of general society—connected to a great degree, we doubt not, under the blessing of God, with his powerful appeals to Scripture, and his no less powerful appeals to the consciences of men."—pp. 13—15.

In estimating his character as a man, Dr. Chalmers particularly dwells upon that fixed determination of purpose with which, having seized the grand outline of a principle, he followed it up, with a vigour and unity of purpose, which we must continue to think, now that he is dead, as we did when he was living, did not always allow him to take into the account all those modifying circumstances which were necessary to be weighed, both for the purposes of charity and of truth. Of this the Apocryphal controversy furnishes a remarkable instance. His great principle was right: he would not that the word of God and the word of man should be blended; in this he was to be honoured: but he would not have been the less useful in his efforts on this great question, if he had always restrained them within the bounds of truth and charity. But we forbear recurring to these painful recollections; and shall therefore keep to our purpose, of only copying a few paragraphs of one who knew him well, and whose high eulogy is above all suspicion of weakness or partiality.

"No two things can be more dissimilar, than a religion of points, and a religion of principles. No one will suspect his of being a religion of senseless or unmeaning points. Altogether, there was a manhood in his understanding—a strength and a firmness in the whole staple of his mind, as remote as possible from whatever is weakly and superstitiously fanciful. It is therefore, you will find, that whenever he laid the stress of his zeal or energy on a cause—instead of a stress disproportionate to its importance, there was always the weight of some great, some cardinal principle underneath to sustain it. It is thus, that every subject he undertook was throughout charged with sentiment. The whole drift and doings of the man were instinct with it; and that, too, sentiment fresh from the word

of God, or warm with generous enthusiasm for the best interests of the church and of the species.

"There is one peculiarity by which he was signalized above all his fellows; and which makes him an incalculable loss, both to the church and to the country at large. We have known men of great power, but they wanted promptitude; and we have known men of great promptitude, but they wanted power. The former, if permitted to concentrate their energies on one great object, may, by dint of a rivetted perseverance, succeed in its accomplishment—but they cannot bear to have this concentration broken up; and it is torture to all their habits, when assailed by the importunity of those manifold and miscellaneous applications, to which every publick man is exposed, from the philanthropy of our modern day. The latter again—that is, they who have the promptitude but not the power, facility without force, and whose very lightness favours both the exceeding variety and velocity of their movements,—why, they are alert and serviceable, and can acquit themselves in a respectable way of any slender or secondary part which is put into their hands; but then, they want predominance and momentum in any one direction to which they may betake themselves. But in him, never did such ponderous faculties meet with such marvellous power of wielding them at pleasure, —insomuch, that even on the impulse of most unforeseen occasions, he could bring them immediately to bear—and that with sweeping and resistless effect, on the object before him."—pp. 23—25.

"I must now satisfy myself with a few slight and rapid touches on his character as a man. It is a subject I dare hardly approach. To myself, he was at all times a joyous, hearty, gallant, honourable, and out and out most worthy friend—while, in harmony with a former observation, there were beautifully projected on this broad and general ground-work, some of friendship's finest and most considerate delicacies. By far the most declared and discernible feature in his character, was a dauntless, and direct, and right-forward honesty, that needed no disguise for itself, and was impatient of aught like dissimulation or disguise in other men. There were withal a heart and a hilarity in his companionship, that every where carried its own welcome along with it; and there were none who moved with greater acceptance, or wielded a greater ascendant over so wide a circle of living society. Christianity does not overbear the constitutional varieties either of talent or of temperament. After the conversion of the Apostles, their complexional differences of mind and character remained with them; and, there can be no doubt that, apart from, and anterior to the influence of the Gospel, the hand of nature had stamped a generosity, and a sincerity, and an openness on the subject of our description, among the very strongest of the lineaments which belong to him. Under an urgent sense of rectitude, he delivered himself with vigour and with vehemence, in behalf of what he deemed to be its cause—but I would have you to discriminate between the vehemence of passion, and the vehemence of sentiment, which, like though they be in outward expression, are wholly different and dissimilar in themselves. His was mainly, the vehemence of sentiment, which, hurrying him when it did, into what he afterwards felt to be excesses, were immediately followed up by the relentings of a noble nature. The pulpit is not the place for the idolatry of an unqualified panegyrick on any of our fellow-mortals—but it is impossible not to acknowledge, that whatever might have been his errors, he was right at bottom—that truth and piety, and ardent philanthropy formed the substratum of his character; and that the tribute was altogether a just one, when the profoundest admiration, along with the pungent regrets of his fellow-citizens, did follow him to his grave."—pp. 27, 28.

A VISIT TO THE SOUTH SEAS, *in the U. S. ship Vincennes, during the years* 1829 *and* 1830; *with Scenes in Brazil, Peru, Manilla, the Cape of Good Hope, and St. Helena. By C. S. Stewart, A. M. Chaplain in the United States Navy, and Author of "A Residence in the Sandwich Islands in* 1823 *and* 1825."

It was through the medium of our pages that Mr. Stewart's former work, "A Journal of a Residence in the Sandwich Islands," first came before the publick; and in an advertisement prefixed to that work he states, that "extracts from the manuscript of his journal, introduced into the pages of the Christian Advocate," with something of the same kind in the Missionary Herald, "gave rise to various and repeated applications for the publication of the whole, in a connected

form." Now we may as well own it as not, that we have written this first sentence of our Review with something very much like feelings of vanity—which we will indulge no farther than to say, that if we have had any agency in making Mr. Stewart an author, for this one thing at least, we hold the publick to be our debtor. In a talent for description of natural objects, works of art, the manners and appearance of men, civilized and savage, we have never read a writer whom we esteem his superior. His pages too abound with pious sentiment, moral reflections, and just remarks on the varied state of society and human character through all its gradations, from the prince and the polished scholar to the untutored children of nature in the South Sea Islands.

The motives which induced Mr. Stewart to make the voyage of which the work before us gives an account, the manner in which it was written, and his views in the publication, will best be explained by himself.

"The circumstances which compelled me to bid a reluctant farewell to the Sandwich Islands, in the year 1825, are known to the publick. A partial restoration of the health of Mrs. Stewart was effected by the residence of a year in the United States; but all medical advisers interdicted a return to a tropical climate, and any future exposures to the privations of a missionary life. It became desirable, therefore, that I should select some sphere for the exercise of the duties of my profession, other than the field of my first choice.

"Familiarity with the sea; long intercourse with seamen; close observation of their character; and strong attachment to individuals of their number, had implanted a lively interest in my heart for them, as a class of my fellows; and led me, in connection with circumstances which it is unnecessary to explain, to direct my attention to the United States Naval Service. As early as the spring of 1827, I communicated my views on this subject to the gentleman then at the head of that department of our government, with an application for a chaplainship, when the relation existing between myself and the American Board of Foreign Missions should cease.

"It was subsequently arranged, that my connection with that body should not be dissolved till November, 1828. A few weeks previous to this period, I was incidentally apprized, by the Secretary of the Navy, of an opportunity of communicating with any friends at the Sandwich Islands, through a government vessel—the United States' ships Guerriere and St. Louis having been ordered to relieve the publick squadron in the Pacific Ocean, one vessel from which, the corvette Vincennes, would visit the Islands, and return to America by the Cape of Good Hope.

"The idea at once suggested itself, of commencing the duties of my proposed new station, by making the voyage. It was with deep regret that I had relinquished the hope of returning to reside permanently at the Islands; and I felt that the visit of a few weeks to them, while discharging the duties of the office I had selected, would soften the necessity of a permanent separation from my former associates, and from the enterprise in which they are engaged. Others, in whose judgment I confided, strongly urged the measure; and, ascertaining that the commission of a chaplain could be secured, with the privilege of a transfer from the Guerriere to the Vincennes, I determined to perform the voyage.

"The resolution necessarily involved a painful sacrifice to myself and to those most deeply interested in me, in the separation requisite to its accomplishment—a sacrifice, which could be mitigated to those left behind, only by the minuteness of the detail, I should furnish, of the incidents and scenes through which I might pass. To insure this, as far as practicable, the manuscript from which the letters contained in these volumes are drawn, was filled up, and transmitted to the person to whom they are addressed.

"A thought of making the contents publick was never entertained by me, till the cruise in the South Seas was in part accomplished; and the whole voyage was nearly at its close, before I became satisfied of the propriety of hazarding a second appearance in print. It was not my intention, when this point was determined, to present the matter in its original, familiar, and confidential form. But circumstances awaiting my arrival in the United States, and an event of sorrow, that has since occurred, made the review of the manuscript too unwelcome a task to admit of any material alteration either in its arrangement or style; and, with the exception of erasures, the whole remains, almost word for word, as originally pen-

ned at the common mess-table of a gun-room, amidst the various conversation of my fellow-officers, liable to momentary interruptions from busy attendants, and within hearing of all the bustle and din of a man-of-war."

These letters of Mr. S. will no doubt be read with some additional interest, by those who were acquainted with the lovely woman to whom they were addressed; and who, although she expired in her native land, was in fact a martyr in the sacred cause of missions. And who but must deeply sympathise with the writer of the letters himself, when it appears that he returned from his voyage only in time to attend the dying bed of her in whom, and most justly too, his heart was bound up? How consoling the thought, that there is to be a meeting where "the inhabitants go no more out—and where God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

We earnestly wish that these two small volumes may have many readers; fully believing that they cannot be perused without both pleasure and edification, by any individual of taste and moral sensibility. We shall give extracts enough to verify the justice of our opinion. In our present number we have space only for the latter part of the first letter, and the whole of the second.

"My man-of-war life is now actually begun: how far I shall be pleased, and how far useful in it, I know not. It is very distinct from every other life, but I see no reason yet to fear, that as the novelty which now interests and amuses me ceases to be such, I shall be less satisfied than I at present am. It has one advantage at least, over many others—that of unvarying regularity in all its arrangements—an essential in the economy of happiness with me. And it allows, in a degree, of retirement too, but only to one who can abstract himself from the seeming confusion of a very Babel. Besides the hum and varied din of the talk and occupation of five hundred men thickly crowded together, with the first tap of the révielle at the dawning of the morning, a succession of noisy signals commences in the various trilling of the boatswain's whistle and the hoarse calls of his mates, ceasing only when the blasts of the bugle and firing of musketry on setting the watch at night, proclaim a respite except in the half hourly striking of the time, accompanied by the watchful sentry's cry—'All's well!' Still I trust I shall be enabled, at least in a degree, to abstract my mind from them, and besides attempting to be useful to others, shall, by reading and study, make the voyage highly profitable to myself.

"It is long since I learned to love the character of the sailor: not the vulgarity and low vice too often found under the name, but the nobler traits which belong more distinctly to him than to any other order of men. I mean the warm heart and generous soul, the clan-like tie which leads him to hail every round jacket and tarpaulin hat, as if they were the features of a brother; the recklessness of danger and disregard of self; the humour, gay spirit, and credulity, tinctured with superstition, which are characteristically his own.

"They have long been a neglected race, and most unjustly so: for there are none to whom the world stands more indebted—none to whom every class of society are under stronger obligations of good will. Though too generally the victims of vice, they are far from being invariably such. Among them I have met individuals of as correct principles, pure habits, and refined feelings, as any I have known elsewhere; and more than once, have myself proved such worthy of receiving and capable of appreciating the best affections of our nature. Even to true piety of heart they are not altogether strangers; and here and there at least, one may be found who fears God and keeps his commandments.

"I have already ascertained, that two or three of our crew are professedly and decidedly religious. In this I greatly rejoice; not only in view of the blessing to themselves, but of its probable happy influence upon others. One bright and living example of piety, in the midst of those wandering from God, is worth a thousand speculative illustrations of the benefit and happiness of religion, in persuading others to return. May this happily prove true in the present case; and may many here speedily be added to the little number who have already chosen 'that good part which shall never be taken from them.'

"Let your prayers, dear H——, be with me in this behalf; and let all who love me pray, not only for my own safety and prosperity, but for the rich gift of the Spirit of grace upon our ship, and the crew with which I sail."

"LETTER II.—DEPARTURE FROM THE CHESAPEAKE.

"*U. S. Ship Guerriere, off the Capes of Virginia, February 14th*, 1829.

"Yesterday, while captain Smith and myself were dining with general North and family at Fortress Monroe, the wind suddenly became fair, and signals for sailing were made from the Guerriere. A boat was at the same time despatched for us, and we were obliged to take a hasty leave of our friends and their hospitality. When we gained the frigate she was already under way; and, followed by the St. Louis, dropped down to Lynn Haven for the night. At daybreak this morning we again weighed anchor, and had scarce time to scribble a note to send on shore by the pilot, before our topsails were aback, and a cutter lowering to set him on board his little craft, tossing gaily on the billows under our lee.

"Delays in the time of sailing had been so frequent that, though the light-house on Cape Henry was already behind us, and we on the open sea, I then first began to feel that we were actually off. The hurried manner in which many, from the Commodore to the roughest of the crew, pressed round the honest man to thrust into his letter-bag 'last lines' to many a loved one—and the agitation of lip and eye here and there betrayed by one and another, as they added to a hasty farewell, 'take good care of my packet,' made us sensible that the hour had indeed come, when we must bid adieu to our country and our homes, till the circuit of the globe should be measured by our keel.

"I watched the well manned barge, as it plunged and buffeted its way to the little schooner, fluttering like a gay bird on the crestings of the sea, in seeming eagerness to welcome its master. Our noble ship, looked like some 'living thing,' conscious of the power and majesty with which she rested on her wings, in this act of condescension and kindness. The St. Louis, a bright and beautiful vessel close in our wake, was in a similar manner discharging her temporary guide; while the white sand bluff forming Cape Henry, surmounted with its light-house, and flanked on either side by a stretch of low, cedar covered shore—with the bellying sails of a coaster here and there gleaming brightly in the morning sun, made up the sketch. There was scarce time, however, for the eye to glance on its different objects, before the landsmen in their bark, with kind tossings of the hat and hand, were hastening to their homes, and the frigate and her consort with squared yards, were heaping sail upon sail to catch all the freshness of the breeze now bearing us far away.

"At 11 o'clock, with a strong northwester and an unclouded sky, we took our departure from Cape Henry, the light-house due west twelve miles. Shortly afterwards we lost sight of it, the few stretches of coast still looming here and there in the distance, appearing only like lines of haze on the horizon, and quickly becoming—as the ship rose and fell with the swellings of the deep—entirely indistinguishable from the distant heavings of the sea.

"I have, more than once, known what it is to see a friend of the heart hurried away upon the ocean to distant and uncertain scenes; but now, for the first time, felt what it was to be myself the wanderer, lanching forth comparatively alone, while all most dear were far behind. I recollect in one of the former instances, to have watched the receding sail till reduced to a wavering and almost invisible speck on the horizon; in another, I lost sight of her, while yet a tall spire on the water, in the haze of approaching night; and in a third, beheld her, still seemingly within hail, suddenly cut from the view by the scud and blackness of a driving storm: and in each case, as the eager eye failed in again securing its object, and I was compelled to exclaim, "She is gone!" I found relief from the oppression within only by fervent prayer to that Being, who not only "commands the winds and the waves and they obey," but who guards and sanctifies by his grace all who put their trust in him. The rapid and involuntary ejaculation has been,—"Almighty and most merciful God, let thy spirit be with him! preserve him from the power of the tempest and from the destruction of the deep! Keep him, O keep him from the evil there is in the world, and in the world to come crown him with life everlasting!" while "God bless him!" "God bless him!" were the long echoings of the heart. And now, as I stood, gazing still on the west, while nothing but the undulating line of a watery horizon was marked against its clear blue sky, I insensibly looked—at thoughts of those I love best—to the same consolatory and sure refuge; and in prayer and in tears left for them a memorial before God.

"It is at times such as this, that the imagination delights to be busy, and at which

she often plays the tyrant over the affections, by throwing the charm of a double fascination around the object and scenes from which we are torn. As with rapid pencil she sketches in vivid colouring all I have left behind, I keenly feel the reality of my departure, and am almost ready to wonder that I could voluntarily have undertaken, at such a sacrifice, a voyage attended with much uncertainty, and necessarily involving many a hazard. But in my better judgment I cannot, and do not regret it. The duty has been pointed out too plainly by the dispensations of Him who directs the destinies alike of angels and of men, not to be followed with unshaken confidence and good cheer.

"You are aware of my firm belief in a particular providence—in that governance of the world which regulates, not only the larger affairs of men and of nations, but which extends to the minutest concerns of the creatures of God—till, "without him not even a sparrow falleth to the ground." Next to those truths which assure us of the remission of sin through the shedding of blood, and which bring the life and immortality of the gospel to light, the Bible unfolds no one in my view more precious or more consolatory than this. I delight to believe, not only that a particular guidance, by providential dispensations, is granted to all who sincerely wish to do the will of their Maker, but that special paths of duty are often made so plain, that there can scarce be a mistake in entering upon and pursuing them.

"This belief, with the persuasion—from a chain of circumstances well known to you—that my present situation is one of unquestioned duty, keeps my mind in perfect peace; and even emboldens me to appropriate to myself the assurance, 'Behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land, for I will not leave thee nor forsake thee.'

"An additional cause of quietude springs from another truth of inspiration, to which I yield the most implicit credence—the declaration that 'the fervent effectual prayer of the righteous man availeth much.' Sensible of the responsibility of the station I hold, and aware of all that is needful for a right discharge of its duties, I sought and received a pledge of constant remembrance before a throne of grace, from many whom I know to be no strangers there; and now, as my thoughts hasten through the numerous circles of my best and most loved friends, a vision of light and blessedness—a vision which, I am persuaded, is no 'fancy's sketch,'—rises sweetly on the sight. Instead of the clouds and sadness of an uncheered separation, light and peace encircle every brow, while supplications for all needed grace to myself and the ship in which I sail, like accepted offerings, ascend gloriously unto God. Presented on the altar of a living faith, they cannot —they will not ascend in vain. And as we are hurried away on the very wings of the wind, the persuasion steals cheeringly upon my soul, that high and holy influences, like the dews of Hermon, are already returning and resting upon us.

"O, my dear H——, what a glorious religion is that which the Christian possesses—how unsearchable are its riches of wisdom and of grace! A religion rescuing us not only from the guilt and condemnation of sin—cheering us with hope and fitting us for immortality—but guiding and guarding us in all our ways, and yielding consolation and joy in every circumstance in which we can be placed. If the religion of the cross be a cunning fable, as some would persuade us to believe, O how wise the intellect that devised it, and how happy the heart that is deceived! If all its promises and its hopes—its fears and its joys—its impressions and its prayers are but a dream—it is a dream of enchantment from which I would most devoutly plead never to be awakened; and of which, to all who sleep, I would most importunately say—'Sleep —O, sleep on!'"

(To be continued.)

Literary and Philosophical Intelligence, etc.

Without disparaging any other of the many interesting and instructive volumes issued in the form of cabinet and family libraries, it is, perhaps, not too much to place at the head of the list, for extent and variety of condensed information, Mr. Herschell's Discourse of Natural Philosophy, in Dr. Lardner's Cyclopædia. We copy one or two curious passages.

What mere assertion will make any man believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over one hundred and ninety-two thousand miles; and would therefore perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less time than a swift runner occupies in

taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that although so remote from us that a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, it affects the earth by its attraction in an inappreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exist animated and regularly organized beings, many thousands of whose bodies laid close together would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed; which teach us that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly occurring at equal intervals, no less than five hundred millions of times in a single second: that it is by such movements, communicated to the nerves of our eyes, that we see: nay, more, that it is the difference in the frequency of their recurrence which affects us with the sense of the diversity of colour—that, for instance, acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times, per second? Do not these things sound more like the ravings of madmen than the sober conclusions of people in their senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Christian Observer, May,* 1831.

Primitive Steam Engine.—In 1629, a compilation was published, entitled *Le Machine del Sig. G. Branca; Roma.* It contains a description of all the machines known to the author. Among them is an æolipile—a hollow metallick ball, having but one small opening, filled with water, and placed on a brasier in such a manner, that the current of steam, issuing by a pipe, strikes the wings or spokes of a little horizontal wheel, and makes it revolve. It was remarked, in the year 1605, by Flurence Rivault, in his *Elemens d'Artillerie,* that æolipiles burst with a loud report when the steam was prevented from escaping. He adds, "the effect of the rarefaction of air will startle the boldest man." Some of the French scientifick journals of the present day are endeavouring to show that the name of Solomon de Caus ought to be substituted for that of the Marquis of Worcester, as giving the first suggestion of the steam engine.—*Literary Gazette.*

Pitcairn's Island.—Those who are familiar with recent accounts of the prosperous condition of the descendants of the mutineers of the English ship Bounty, residing at this place, will learn, perhaps with some surprise, that the whole number of them have emigrated from the island, on account of a deficiency of the necessary means of subsistence.—Captain Wilcox, of the whaling ship Maria Theresa, arrived at the port of New Bedford, on Monday last, informs, that while at Otaheite, the English transport ship, Lucian, arrived there with all the inhabitants of Pitcairn's Island, with the purpose of fixing them in a settlement at Otaheite, on account of a scarcity of water at the former island.

A magnificent scheme is at this moment in operation in France to afford the means of useful and improving reading to the whole body of the working population in France, by placing publick libraries in every one of the 40,000 communes (or parishes) into which the kingdom is divided. The scheme promises to be successful: it is provided by voluntary subscriptions, and the books are to consist of the best elementary works on the arts, sciences, and literature, history, biography, poetry, and other subjects, selected by a committee in Paris. This is a decided improvement on our Mechanicks' Institutes.—*London paper.*

Bene Plant.—We have been informed that the Bene Plant, which is to be found in some of our private gardens, is an infallible cure for the summer complaint—the lives of many thousand children have been saved by this valuable remedy. A single leaf of this plant put into a half pint tumbler of pure water and stirred round, the water immediately becomes ropy, but not discoloured; it is perfectly innocent—the taste not disagreeable—it has been administered with perfect safety to children, and in some instances to infants only a few days old.

M. Fischer, of Vienna, has discovered a new process of bleaching straw. Instead of smoking it with sulphur, as heretofore, he steeps it in the *muriatick acid saturated with potash.* The straw bleached by this process never grows yellow, and is equally white, besides that it acquires a great flexibility.

A Quebec paper mentions that letters from Murray Bay, ninety miles from Quebec, on the North Shore, state that a violent shock of an earthquake was felt there on Thursday night, 6th instant, which awoke families in their sleep, and

shook the walls of several of the buildings, so as to cause slight damage to them.

It is interesting for farmers who raise Silk Worms, to know that cocoons, by being kept, lose considerably of their weight. A person who made fifteen pounds this season, after keeping them a few weeks, found them reduced to twelve. This is occasioned by the dissolution of the dead chrysalis, which at last is reduced to powder. It is therefore the interest of those who have cocoons on hand, to dispose of them as soon as possible, otherwise they will suffer loss.

Religious Intelligence.

BOMBAY.

MR. RAMSEY'S LETTER.

(*Concluded from p.* 380.)

I then told him of my walk during the day, and that I had seen some men and some women. "Women," said he, "not good. Good women no see any man. We not talk much with them, not love them." Well, but your mother is a woman. "I know." Which do you love most, your father, or your mother? "My father. If my father die, then I be sorry much one month. I not shave for one month, not wash, not eat gee, only rice one month." Would you be very sorry? "I cry one day. Women cry great deal—one month." If your mother should die what then? "I not much sorry, I not cry any." Have you a wife and children? "Wife and one son." If your wife should die, would you be sorry? "Not much." If your son should die, what then? "I be sorry while I live." If your daughter should die, what then? "I not care much." You do not care much about the women it seems? "No, not much." Where is your wife? "In Calcutta." If I should go to Calcutta could I see your wife? "You cannot see her." Why not? "I do not know. Bengalee women not see any man." What is the reason of that? "I dont know—custom—that is all. Bengalee women not eat with men. If my wife touch my rice, I throw it away: I not eat any more—then I be angry." What! angry with your wife? "Yes; 'tis not good; but I be angry." We do not do so; we eat with our wives, and talk with them. "Yes, I know that good." Is it not bad to be angry? "Yes, bad." If you hate your wife and brother, &c. you cannot go up to God. "I know if I not steal, lie, cheat"—I added, nor get drunk; he then said, "Yes, not get drunk, and pray to God, then I be happy. If I be bad, I not be happy." English people say heaven and hell, I observed. He replied, "Yes, I know heaven and hell."

I then endeavoured to tell him of the plan of salvation through Jesus Christ. He said that was a good way. When I told him that this world would be burned up, he seemed astonished. It was evidently a new idea to him. On the subject of the resurrection he had no ideas, except that after the body was burned a part remained, which, upon being thrown into the river, was changed into another body. His notions on this subject were all confused; nor could I give him my meaning clearly, owing to my ignorance of the language; and many of the words I had to use have no corresponding words in his vocabulary. I felt sorrowful that I could not tell this poor heathen more about Christ. I hope that the Lord will soon enable me to learn the language of those among whom I may dwell, so that they may hear in their own tongue of the wonderful works of God.

25. While the ship was at anchor today, I went ashore again. I had not walked far before I picked up a human skull which lay bleaching in the sun. A few yards farther on, I saw the place where a man had been burned lately. The little bier of bamboo, and the earthen pots used on the occasion, were lying close at hand. The next object which drew my attention, was the ruins of a once celebrated pagoda, which even now bespeak its former grandeur. They are shaded by large trees, such as are to be found only in Asia. By a flight of stairs I mounted upon a platform of about four feet square, the place where I suppose the officiating priest stood. In the wall there was a kind of closet, where I presume the god was placed; but as to this, the persons with me could not tell.

The next thing we came to was the village of mud huts. The houses and people are similar to those I saw yesterday. One man among the people I saw clad in a different style from the rest, with a sword and a spear by his side. He, I learned, was a kind of police officer, whose business is to keep the peace, but often makes a disturbance among the people himself, which, in the end, brings a rupee or two into his own pocket. I approached him, examined his sword, and the brass plate which had the name of the office he held, I suppose, inscribed on it in the Bengalee character. He seemed very kind. After leaving him I walked among the people, and was soon met by a beggar. This poor deluded mortal has had his wrist and the fingers of his right hand broken, which he holds out to

those who pass by, and asks for pice.* His right foot was also crippled in some way or other. Some of the toes seemed to be cut off, while the others were doubled under the foot. He had nothing on his old shrivelled body, except a piece of dirty muslin wrapped about his middle. I looked upon him with mingled feelings of pity and sorrow. This poor wretch has thus crippled himself merely for the purpose of getting his scanty pittance by begging, and thus save himself from the work which others are compelled to engage in. What will not men do for a little praise and for the sake of meriting, as they vainly suppose, the favour of their gods? One of the natives showed me their gods and tom-toms. One ugly-looking god was shown me, and the person added, "This is my sister's, she prays to her god every day." I endeavoured to tell them of the true God, but they seemed not to understand. Oh! that I could tell them of Jesus in language which they could understand. After my return to the ship, I placed my writing desk on the capstan, and while writing there I saw five dead bodies floating down the river in less than two hours! But the sight which most affected me was that of a corpse lying on the shore, surrounded by fourteen vultures. I could see them tear the body to pieces; and as one flew away to devour his morsel alone, another took his place. While I gazed upon this disgusting and soul-sickening scene, a boat full of Hindoos passed along by the body. They seemed to be totally indifferent to what was going on, while the vultures only removed a short distance from the body, until the boat should pass by, and then returned again to their putrid meal. I had heard of these things by the hearing of the ear, but the half was not told me. Indeed language is unable to convey to the mind the disgusting scenes which daily meet the eye of a Christian in a heathen land. Oh if the people of God in America could but see the poor benighted heathen, hear their superstitious yelling, while at their worship, and view the sad and soul-sickening effects of their idolatry, it seems to me they would pray more and give more for the spread of the gospel among their perishing brethren than they now do. As yet, the more I have seen of their idolatry, the more I feel desirous to cast in my mite into the treasury of the Lord, and aid in bringing them to the knowledge of the truth as it is in Jesus.

* A small coin about the value of our cent.

AFRICA.

The following circular is from the missionary of whose most interesting speech we published a part in our last number. We take it from the Missionary Chronicle for June, of the London Evangelical Magazine. It serves to show that the gospel is likely to be permanently established at Lattakoo—and that the tidings of salvation are fast extending into the heart of Africa, so long and emphatically "the region of darkness and the shadow of death."

BECHUANA MISSION.

During the latter part of last year, the Rev. Robert Moffat, Missionary at Lattakoo, visited Cape Town, and while there circulated a printed paper, of which the following is a copy, for the purpose of obtaining subscriptions towards the expense of erecting a Missionary Chapel at Lattakoo.

(*Circular.*)

"The age in which we live is, perhaps, more distinguished for Christian enterprise, than that of any other which has elapsed since the days of the apostles.

"Within the last thirty years Christian Missions have been planted in a variety of places among the heathen, and, if they have not been all equally successful, none of them, of which we have heard, have been altogether without a certain measure of fruit.

"The Bechuana Mission was commenced in 1817, and, after labouring under great difficulties and privations till 1828, with little appearance of success, it pleased God to crown our humble exertions with the Divine blessing; and the work which was so auspiciously begun at that period continues to spread among the people, and promises a harvest which we contemplate with pleasure, as a reward for our past anxieties and labours, and as a pledge of still greater success. We have on the station, and in its neighbourhood, thousands of people, who are now capable of appreciating and doing justice to the motives of the Missionaries, and who, generally speaking, begin to value the blessings of Christian instruction and civilization now introduced among them. Since they began to know the value of the gospel, they have done much towards the cultivation of gardens and corn-fields; and also to promote the general objects of the Mission; but we stand in need of a *place of worship*—and to erect a building sufficiently large to accommodate all the people who would attend divine service, is a work beyond their slender means. The iron must be

carried from the colony; the wood must be brought from a great distance; an European must be employed to superintend the work; glass for the windows, and doors and hinges must be provided; all these require money, which the Bechuanas do not possess.

"The foundation of a building for a place of worship, one hundred feet long, and thirty feet wide, was laid before I left the station, and the means of procuring a single plank, or stone, or nail, to aid us in completing it, will be most thankfully received by

"Your humble servant,

"ROBERT MOFFAT.

"*Cape Town, 1st January*, 1831."

LABRADOR.

The United Brethren, or Moravians, as they are commonly called, have been the pioneers of modern missionary enterprises. They were active in this holy work, and active distinctively *as a church*, when other Protestant churches were almost asleep. They are still as active and devoted as ever; and we have often thought that if we had at our disposal a million of dollars for missionary purposes, about one half of it should be put into the hands of the United Brethren—None, we are persuaded, would employ it better. We extract the following article from the Missionary Herald for the last month.

MISSION OF THE UNITED BRETHREN IN LABRADOR.

General Notices respecting the Missions.

The following extracts respecting the station at Okkak, are taken from a letter of the missionaries there, inserted in the last number of the Missionary Intelligencer, and dated Aug. 3, 1830.

During the past winter, we have spent a blessed time with our Esquimaux congregation, and the presence of our Lord was felt in all our meetings, but particularly at baptismal transactions, confirmations, and the celebration of the Lord's Supper. The schools were punctually held, and diligently attended, and we experienced much satisfaction in the progress made by the scholars. Yet, there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their souls, and some have deviated from the right way. Their number, however, is comparatively small; and even such declare, that they yet hope to be truly converted. The number of inhabitants at Okkak, is 388 Esquimaux, of whom 314 are members of the congregation. Thirteen adults, and two children above two years old, have been baptized; eight were received into the congregation; 16 became partakers of the holy communion; six couple were married; fourteen children were born; and three adults and three children departed this life.

"We had many visiters last winter, who arrived in sledges, and again in summer, in boats, from the northern coasts. A few of them appeared to pay attention to our exhortations, and the gospel of our crucified Saviour seemed to make an impression upon their minds. One family, consisting of four persons, remained with us.

"When the new settlement at Kangertluksoak is properly formed, we have every reason to hope that there will be an accession of members from amongst the northern heathen.

"To the venerable British and Foreign Bible Society, we return our most grateful acknowledgments for printing for us the Psalms of David. Our Esquimaux beg us to express their cordial thanks for this gift, and pray that the Lord may bless and reward their benefactors.

"The winter was not severe for Labrador. The thermometer never fell below 30 under 0, Fahr. In July it rose to 70."

Another letter gives some additional particulars.

"We can easily picture to ourselves the eagerness with which the members of your society will look forward to the arrival of the Harmony, and the receipt of intelligence respecting the establishment of a fourth station; and sincerely do we rejoice, that the news which we have to send you, is of so cheering a nature. Every thing seems to convince us that we have chosen the right time for this undertaking, and that the blessing of the Lord will not be withholden from it. Our dependence is upon him, and we are persuaded that he will not put our faith to shame, but furnish us in one way or another with the means necessary for the completion of the work we have taken in hand. While the Harmony was at this place, three boats containing from forty to fifty heathen from the northward, paid us a visit; but owing to the accumulation of business at this season, we were unable to give that particular attention to them, which we could have wished. Several of their number expressed their desire to hear the gospel, but could not resolve to

remain with us, at the hazard of being separated from their relations. To use their own expressions, 'they felt themselves unable to live with the believers.' If, however, the father of a family is desirous to be converted, the members of his household have no alternative but to follow him, and in this way many a soul has been brought under the sound of the gospel, and eventually won for our Saviour.

"Our schools are diligently attended by about 154 scholars, and we have the pleasure to see, that the labour bestowed on their education is not in vain. Among so great a number, there are indeed various characters, some more and others less hopeful; but we have generally observed, that when an impression of the love of Jesus has been made on the heart, either of a child or an adult person, an increased facility in learning to read the word of God is the natural consequence.

"We have thus far had an uncommonly fine summer; little rain or fog, and frequent and warm sunshine. Our garden produce will, therefore, in all probability, be more than usually abundant. The musquitoes, meanwhile, swarm around us in myriads, and while their reign lasts, we have no need of cupping; this operation they perform upon us with great dexterity, and but for the smoke of tobacco, to which their aversion seems as great as the partiality of our countrymen, we should probably lose more blood, as well as more patience, than we can afford to part with. We thank you, therefore, for sending us a fresh supply of this necessary herb."

Under date of Aug. 16, the missionaries at Nain write—

"During the last season, we had the pleasure to baptize a married couple, and their child of four years old, as likewise a young woman, into the death of Jesus. This transaction occurs but seldom in our more southern settlements, to which few heathen resort. Eight children were born and baptized; six persons received into the congregation, and six among the communicants; four couple were married; two adults and five children departed this life. The number of inhabitants is 245.

"The last winter was moderately cold, and the Esquimaux could attend to their business of procuring provisions on shore. Being likewise successful in catching seals in nets, they suffered no hunger. They diligently attended both the church and school.

"Our communicant congregation consists of upwards of 100 members, and we can truly declare, that, at the enjoyment of the Lord's Supper, his presence cheers our souls. The festivals and memorial days were also seasons of great blessing. Our young people have made some progress in their learning; it is now not difficult for them to repeat many scripture texts and verses by heart; and we believe and hope that not only their memories, but their hearts retain them, and that they will be applied by the Spirit of God, now and hereafter, with profit to their souls."

Respecting the success of their labours at Hopedale, the missionaries state—

"The word of the cross, which we preach, has, in the past year, penetrated into the hearts of most of those who heard it. Few have remained indifferent, and we have perceived with joy that many have found, in the doctrine of Christ's atonement, salvation and deliverance from the power of sin. Some young people, who as yet turn a deaf ear to the exhortations given, continue in a wayward course, and we wait with patience for the time when the good Shepherd will find them, and bring them to his fold. In our schools, we have the pleasure to see the children making considerable progress, but some of the elder ones learn very slowly. Those in the first class can read well, and turn to scripture texts and hymns with great facility.

"The winter was mild, and Fahrenheit's thermometer never fell below 26 degrees. On December 5th, our bay was covered with ice, which remained till June 12th. We now enjoy delightful summer weather, and our gardens promise a good crop of vegetables."

The missionaries give the following description of the first Sabbath spent by them at Kangertluksoak in the year 1811. During the last year this place has been adopted as a permanent station.

"Being Sunday, the missionaries went on shore, and visited all the Christian families, by whom they were received with the most lively expressions of affection and gratitude. Many strangers from the opposite coast had joined them, and they all seated themselves in a large circle on the grass.

"Nikupsuk's wife, Louisa, who had long ago forsaken the believers, was here, and said, with much apparent contrition, that she was unworthy to be numbered with them. She then seated herself at a little distance from the rest.

"The number of the congregation, including our boat's company, amounted to about fifty. Brother Kohlmeister first addressed them, by greeting them from their brethren at Okkak, and expressing our joy at finding them well in health, and our hopes, that they were all walking worthy of their Christian profession, as a good example to their heathen neigh-

bours. Then the litany was read, and a spirit of true devotion pervaded the whole assembly.

"Our very hearts rejoiced in this place, which had but lately been a den of murderers, dedicated, as it were, by the angekoks, or sorcerers, to the service of the devil, to hear the cheerful voices of converted heathen, most melodiously sounding forth the praises of God, and giving glory to the name of Jesus their Redeemer. Peace and cheerful countenances dwelt in the tents of the believing Esquimaux."

Upon the recent arrival of the missionaries at Kangertluksoak, to open the new station there, they remark, describing the change which has been effected by the instructions of the mission on the character and appearance of the people.

"Early on the 21st, the report of our guns brought a great number of northlanders, from Sæglek and Nachvak, on board the Harmony. They were mostly heathen, and several of them had a somewhat rude and savage aspect. On the whole, I was exceedingly struck with the marked difference existing between the appearance and manners of the converted Esquimaux, and of their heathen countrymen; the sight of the latter affected me greatly. Their habits indicated a state of existence but little superior to that of the brute creation; the children, in particular, seemed to be almost utterly neglected."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of July last, viz.

Of Dr. John White, Chemist, per the Rev. Dr. Ashbel Green, an old subscription for the Contingent Fund - - - - -	$100 00
Of Rev. John W. Scott, a quarter's rent, for do. - - - -	87 50
Of Rev. Thomas J. Biggs, Executor for the Kennedy Scholarship -	37 50
Amount	$225 00

View of Publick Affairs.

EUROPE.

The latest European dates which have reached this country at the time we write are of the 18th June, from London, and the 20th, from Portsmouth.

BRITAIN.—The new parliament assembled on the 14th of June, and was engaged in swearing in the members up to the 18th. The Right Honourable Charles Manners Sutton was re-elected Speaker of the Commons, without opposition. The speech of the king was expected to be delivered on the 21st. There had not yet been any occasion on which the strength of parties could appear; but not a doubt remained that there was an overwhelming majority in favour of the Reform bill submitted to the last Parliament—not, perhaps, without considerable modification, yet in substance the same, the principles on which that Bill was framed being fully retained. In regard to the future proceedings of the new Parliament, we extract the following statement from a Liverpool paper of the 18th of June.—"It is rumoured that the present session of Parliament will be very short, ending in September. The reform question is the only one of importance that will be discussed, the other great subjects of legislative investigation being very properly deferred until the assembling of a new and more popular House of Commons. One or two minor bills, however, will be introduced. The bankrupt laws will be ameliorated, and the stamp duties, it is said, will be revised. In a spirit of gratitude, ministers will unshackle the press,—an instrument to which they have been so largely indebted. Next week's debate will indicate the strength and tacticks of the opposition, and therefore will be looked to with anxious curiosity."

There has been a turning out of the journeymen in the iron works in Wales—It has been subdued by military force, but great dissatisfaction still exists, not only there, but among the working men in other places.

The distress which prevails in some parts of Ireland is of the most appalling kind. A statement made under oath declares—"It appears that great distress prevails in 42 parishes, or districts, and that in these there are 148,041 persons, now suffering under the agonies of hunger." Very liberal contributions have been made both in En-

gland and Ireland, for the relief of this large starving population. But the supplies are still very inadequate, and the tales of wo contained in the publick papers are shocking, almost beyond endurance. There is, it appears, the promise and expectation of the largest potato crop ever known; and the benevolent are endeavouring to encourage and sustain the sufferers, till this crop shall afford some permanent relief —It is said that the rioting and murders, which lately so much abounded, and which appear to have added greatly to the distress, have nearly ceased, and that much lenity is shown by government to the deluded populace—the ringleaders only are hanged or transported.

France.—Serious umbrage has been taken by the French ministry at a publication made in St. Petersburg, believed to be by the direction, or under the countenance of the court. We have seen the article, and the substance of it is, that the late revolution in France has disturbed the whole of Europe, and produced popular excitements, which the established governments must put down by force; and that this will be done by the Emperor of Russia, so far as he is concerned, as preparatory to the rich blessings which he is disposed to confer on his subjects. It is said that a remonstrance has been presented by the French ministry, to the court of St. Petersburg, on this subject—Possibly it may lead to something on the part of France, in favour of the Poles, beyond good words and pecuniary subscriptions—The liberal party in France, as we intimated in our last report, are greatly dissatisfied with the government, and may possibly urge it into war in self defence. Serious disturbances have lately taken place in Paris, which were, not without difficulty, quieted by the interference of the national guard. It is a bad state of things when peace cannot be maintained without a frequent recourse to, and a constant dread of, the military force; and this is certainly the present state of Paris, and of some other parts of France. Whether the new Chambers, which are to convene in October, will show a majority in favour of the present government, and in opposition to the liberals, remains to be seen. The government appears to be confident of support, but to us it seems extremely doubtful. The country is in a state of agitation, and nothing appears to us to be stable.

Don Pedro, the Ex-Emperor of Brazil, with his Empress and suite, arrived at Cherbourg, in the British frigate Volage, on the 13th of June. He had despatched his chamberlain to Brest, where the Queen of Portugal would be landed from the French frigate Seine, to conduct her to Caen, whence the family would proceed to Paris.

Since writing the above, we find the packet De Ruam has arrived at New York, with Paris and Havre papers of the 20th and 21st of June. No important addition, however, is made to the intelligence previously received—Some more recent information relative to Polish affairs, and some statements of the mobs of Paris, and their dispersion by the national guards, with a copy of a letter or an address of General La Fayette to his constituents, make the amount. The General gives a brief sketch of his life and military career; an exposition of his political opinions—learned, he says, in the United States; relates the part which he took in the revolution of the three great days of July, 1830; gives an account of the interview and conversation which he had, at that time, with the Duke of Orleans, now King Philip; charges the government with a departure from the *programme de l'Hotel de Ville;* avows his wish that France had stood by herself, and declared herself in favour of Belgium, Poland, and the friends of liberty in Italy—Yet, on the whole, he expresses the hope that a decided majority of the liberal party, at the next meeting of the Chambers, will be able to correct all material errors—He expresses a decided opinion against an hereditary peerage; and declares that "he regards the Constitution of the United States, as the most perfect that has ever existed."

Spain—affords us not an item of news for the present month.

Portugal.—There seems to be some reason to hope that the tyrannical and murderous career of Don Miguel, is drawing to a close. In consequence of his refusal to give the like satisfaction to France which he gave to Britain, for the injuries and indignities offered equally to the subjects of those powers, the French have begun to make reprisals on the Portuguese commerce—and five captures of merchantmen have, it appears, been made in or near the very port of Lisbon. In the mean time, one after another of the Azore islands, is either captured by the fleet and forces of his niece Donna Maria, issuing from Terceira, the seat of her government, or else tired of his yoke, voluntarily throws it off, and submits to his female rival—the French ships of war, meanwhile, preventing his sending any reinforcements, or supplies, to the garrisons of his islands. Our hope is, that his infatuated subjects in Portugal will find that they must dethrone their tyrant or lose their commerce, and wisely choose the

first part of the alternative. The French do not seem to think him and his people worth an invasion by land.

Grzece—still presents a gloomy aspect, but we have nothing important to add to our last statement of its situation and prospects.

Austria and Prussia remain in statu quo—unless it be true, as is suggested in some of the foreign prints, that Austria is alarmed at the idea of Poland becoming a mere Russian province, and thus bringing the territories of the mighty autocrat of the north, into actual and extensive contact with her own dominions—and that influenced by this consideration, the Emperor of Austria has actually sent an envoy to his brother Emperor of Russia, to negotiate in favour of the Poles. This may be so; and doubtless all the powers of Europe, and none so much as Austria and Prussia, have reason to wish that the overgrown power of Russia may be diminished, rather than increased—but we question the truth of the report. There seems to be better reason to believe that the Hungarians, recollecting how much, in former years, they were indebted to Polish bravery, in repelling the inroads of the Turks, have raised their voice against the attempts to subdue and enslave their ancient and best friends. We do hope that the cause of Poland will yet obtain favour enough among the powers of Europe, to insure their interference in her behalf.

Belgium.—The Belgic Congress has refused to conform to the prescriptions of the five great powers, as stated in our last number, and the British and French plenipotentiaries have left Brussels. The last arrival gives, from an official Brussels paper, the letter of the Regent, Baron Surlet de Chokier, to Prince Leopold of Saxe Cobourg, announcing to him his election as king of Belgium. It is a high toned communication. The Regent tells the Prince, that the Belgic Congress rely on his efforts to obtain from the five great powers a total relinquishment of their requisitions, and adds—"I do not hesitate to say, that if, contrary to all expectation, and in spite of your efforts, these offers are disdainfully rejected, the Belgians will find no security but in the sword. It is reserved for your Royal Highness to allay the storm, and avert from us the evils with which we are threatened, and which will spread all over Europe. Never was a prince placed in a more enviable situation than your Royal Highness. You are made arbiter of peace or war: every thing now depends upon your influence with the conference, to ensure a triumph with the people who have chosen you for their king. You will, I am confident, meet all their expectations, and this I adjure you to do in the name of my country."

We suspect that the Belgians have received assurance of the interposition of France; or else we must regard this letter as a gasconade, intended to terrify the powers by the prospect of a general war. The latest accounts say, that there is no expectation at present that Prince Leopold will accept the crown which is offered him; and in the mean time, that war between Belgium and Holland seems inevitable, or rather that it has actually commenced.

Poland.—It appears that after much manœuvring, the commander in chief of the Polish army, about the middle of May, commenced offensive operations of the most decisive kind against the Russians, not far from Warsaw. For nearly ten days in succession, the Poles were triumphant in every action, and drove the several Russian corps with whom they came in conflict entirely beyond the frontiers of the kingdom of Poland—obliging field marshal Diebitsch to retreat with his main army across the river Bug, and thus enabling the Generalissimo of the Poles to effect his great object in this daring enterprise, which was to detach two corps of his army to the assistance of the insurgents in several ancient Polish provinces—one corps to the north-east, under General Gielgud, and the other to the south-east, under General Chlapowski. On the 26th of May, however, Marshal Diebitsch, having concentrated his forces, to the amount, it is said, of 60,000, came to a general action with the Polish General-in-chief Skzrynski, whose force did not—after the two detachments made from it—exceed 32,000. The battle took place at Ostrolenka, a town on the river Narew, about 40 miles from the junction of that river with the Bug; and probably no battle in modern times has been more desperately fought on both sides. Quarter was seldom asked or given; few prisoners were taken, and it is believed that about 20,000 men lay dead on the bloody field. The Poles state their loss at 4000, but it must have been considerably greater, and yet we believe not nearly as great as that of the Russians. The Poles remained in possession of the field of battle—in fact it was what is usually called a drawn battle—but on the next day they commenced a retreat. The retreat was conducted in perfect order, and the Russians did not attempt to pursue, nor for several days to advance. We have seen the official despatches, or reports of both commanders, giving an account of this sanguinary battle, and its result. The Russian commander claims a decided victory; and the Polish general claims to have completely effected his purposes—which were to detach the corps we have mentioned, and by fighting the main Russian army, to inca-

pacitate it for hindering the march of those corps, or for reinforcing the Russian detachments with which they would have to contend; and he affirms that he has perfectly accomplished both these objects. It appears indeed, that on the very day of the general battle of Ostrolenka, another, on a smaller scale, was fought by General Chlapowski, near Narewka, which terminated in the complete success of the Poles. And a still later communication states, that a battle as sanguinary and obstinate as that of Ostrolenka has been fought with the Russian general, Sacken, at Mariampol, between 220 and 260 miles from Warsaw, and on the direct road to Petersburg. Here the Russians were completely defeated and dispersed. In short, it appears that the corps detached by General Skzrynski have hitherto been completely successful, and that the inhabitants of the ancient Polish provinces are rising in mass to join their brethren in arms, for the emancipation of their common country from the Russian tyranny and oppression. The main Polish army, in the mean time, has fallen back on Praga; and the latest accounts state, that all its losses in the battle of Ostrolenka have been more than made up, by the recruits which have joined it. The commander in chief has received the thanks of his government, and the Poles are said to be in high spirits. The Russians have again been divided into three separate corps, and are making demonstrations which threaten Praga and Warsaw. The Polish diet has been reduced in number, and a kind of Regent, or Dictator, has been chosen; but this has been done with the perfect concurrence and approbation of the commander in chief of the army. On the whole, we regard the prospects of final success to the Polish cause, as more flattering than they have ever been before, both in regard to the actual posture of affairs among themselves, and the hope of countenance and succour from abroad.

Russia.—There is every appearance that the Emperor of Russia is determined, in opposition to all intervention of mediating powers, and the reverses which his armies and his favourite general have experienced, vigorously to prosecute the war against Poland. It is said that his calculation is, that the extinction of the Polish rebellion will cost him the lives of 200,000 soldiers, and that he is prepared to make the sacrifice. Such is the humanity of ambitious princes! It is well known, that while General Diebitsch was gaining his brilliant victories over the Turks in Europe, General Paskiewitz was not less successful in Asia; and that at the conclusion of the war each received the highest honours that the Emperor could confer. The last arrival brings information from France, which seems to be authentick, but to which we do not yield full credence as yet, that the Emperor Nicholas has recalled Diebitsch from the chief command against the Poles, and given that command to General Paskiewitz. If this be so, it speaks volumes—It marks the apprehensions of the Emperor, and will assuredly occasion serious dissatisfaction among the Russian generals and grandees—but we have no room for conjecture and speculation.

Turkey.—It appears that the troops of the Sultan Mahmoud have gained several advantages against the rebellious Pachas, who have been for some time in arms against him; but it also appears that the rebellious spirit is not subdued, but rather extending and threatening to become almost general. But it is not easy to obtain a true view of Turkish affairs, till they are developed by the lapse of time, and the disclosure of facts which are often concealed from the publick at the time of their occurrence.

We have occupied so much space in detailing the interesting affairs of Europe, that we have left none for Asia and Africa, and but little for concerns nearer home.

It appears that there has been a change in the political state of Colombia, which the friends of that republick hope is truly auspicious. Mosquera, the banished president, and General Santander, have been recalled; and it is expected that the Congress about to convene at Bogota, will be able to settle the concerns of the republick, so as to preserve peace and promote the prosperity of the country. This is a consummation devoutly to be wished, and in which we, with many others, will, *when we see it*, most unfeignedly rejoice.

It has been with great pleasure that we have seen, in the month past, that our controversy with the Indians, in the State of Illinois, has been terminated without bloodshed. As far as we understand the subject of litigation, we believe the Indians, in this instance, were entirely in the wrong. They insisted on remaining on lands which they had, several years since, fairly sold. They appear to have endeavoured to form a pretty extensive combination, of a hostile kind, against the white inhabitants. But the appearance of a large military force under the command of General Gaines, and the Governor of Illinois, put them in fear, and they have quietly removed to their own territory, on the Western side of the Mississippi, and it is hoped that peace will be preserved, and the safety of our frontier inhabitants be ensured.

Our minister at the court of London, the Hon. Mr. M'Lane, has returned to the United States—having, it appears, given great satisfaction to the court to which he was accredited, as well as to the citizens and government of his own country.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

AUGUST 1, 1831.

BOARD OF MISSIONS.

It is probably known to most of our readers, that a resolution was adopted by the last General Assembly, recommending to the Synods and Presbyteries of the West, a friendly correspondence among themselves, in reference to future Missionary operations in that particular section of the Church. By most of the friends of this Board, who were members of the Assembly, such a resolution was deemed entirely unnecessary; and fears were expressed, that it might be made the occasion of far more serious divisions and contentions among the Western Churches, on the best mode of conducting Domestic Missions, than those which had already been complained of. No decided opposition, however, was made to the resolution, after it was so amended as to require the *results* of the proposed correspondence to be laid before the next Assembly, and it was adopted with almost entire unanimity. The President and Secretary of this Board both voted for this resolution, and distinctly assigned their reasons for so doing. One of those reasons was, that they confidently hoped and believed a full correspondence and free discussion of this subject in the West would result, not in the establishment of another independent institution, nor in a union of this Board with the A. H. M. Society, but in a distinct and decided expression of the preference of each of the Judicatories, for one or the other of the General Boards already established and in successful operation. We have recently learned, with deep regret, that it is now currently reported in some parts of the country, that the Board of Missions have changed their views respecting the proper method of conducting Missions in the West, and are willing that a "United Agency," or something equivalent should be established in the Valley of the Mississippi. We feel ourselves not only authorized, but sacredly bound to state, for the information of our distant friends, that this report has not the slightest foundation in truth. Many events of recent occurrence, have served to confirm and establish the opinions which have heretofore been entertained and expressed by the Board, in reference to this whole subject. With a view of presenting to all our readers, and through them to the churches generally, the sentiments entertained by this Board, and the reasons by which they are influenced, we take the liberty of republishing in this place, the following resolutions, adopted by the Board, Sept. 14, 1830, together with an official letter of the same date, addressed to a Committee of the Presbytery of Cincinnati.

"A communication from the Cincinnati Presbytery, signed by a committee of several clergymen, was read, suggesting the propriety of establishing a united agency in the West, through which the Board of Missions, and the A. H. M. Society, might unitedly conduct their missionary operations. After a full conversation on this subject it was

"Resolved, That while this Board have the highest confidence in the integrity and purity of motives of the Committee of the Cincinnati Presbytery, in the suggestions which they have submitted in respect to a united agency in the West for conducting missionary operations; and while they sincerely regret that any difficulties and collisions should have arisen in the prosecution of this great and important work, they are nevertheless constrained, by a sense of duty to many of the churches and Presbyteries in the West, which are already auxiliary to this Board, on the plan which has been approved by the General Assembly; as well as by their own earnest desire to pursue such a course as they deem best adapted

to secure the permanent peace and tranquility of the churches, to express their full conviction of the entire inexpediency of attempting to organize such a United Agency in the West.

"Resolved, That the Ex. Committee prepare and forward to the Committee of the Cincinnati Presbytery a respectful letter, presenting in detail the reasons which have conducted this Board to the conclusion above expressed."

In compliance with the resolution of the Board, and in behalf of the Ex. Committee, I now proceed, gentlemen, to lay before you some of the reasons which, in the opinion of the Board of Missions, render any further attempts to establish a United Agency in the West, entirely inexpedient.

1. The Board deem such attempts entirely inexpedient, because the Union contemplated would be *incongruous*. Between the Board of Missions and the A. H. M. Society, there is a radical difference in the principles of their organization, responsibilities, and plan of operations. The one is strictly *ecclesiastical*, the other as strictly *voluntary*. The one is directly responsible to the highest judicatory of the church for all its acts, and is, in all respects, under its immediate and constant supervision and control—the other is responsible only to a small number of private individuals, and those, too, widely scattered over the country, and actually at variance in their views of doctrine, discipline, and ecclesiastical polity. The one proposes to conduct all its distant operations chiefly by the Agency of *Sessions* and *Presbyteries*—the other by voluntary associations and agencies wholly disconnected with ecclesiastical judicatories. Such being the true state of the case, it is perfectly obvious, that the Union proposed, if assented to, on the part of this Board, would imply an utter abandonment of that whole plan of operations which they have formed with great deliberation and care, which has repeatedly been approved by the Assembly, and under their full sanction been earnestly recommended to the churches and Presbyteries in every part of our country. It may, indeed, be said, that the ultimate object of these two missionary Boards is essentially the same—to supply the destitute with an able and faithful ministry; and that therefore minor differences, as to the particular method of effecting this great object, should be disregarded. It is also true that evangelical Episcopalians, and sound Presbyterians, have the same ultimate object in view, in all their missionary operations—but still a union, between these distinct denominations, for the purpose of effecting this object, would be regarded by both as extremely unnatural and incongruous—and by the Members of this Board, the proposed union between this ecclesiastical Society, and an irresponsible voluntary association, is regarded somewhat in the same light.

2. The Board deem further attempts to effect this union entirely inexpedient, because it would at once dissolve an auxiliary connexion which has recently been formed, at considerable labour and expense, and after very mature deliberation, between this Board, and a large number of congregations and Presbyteries in the West. In the valley of the Mississippi there are, at the present time, ten or fifteen Presbyteries, and about two hundred Sessions, which sustain to this Board a direct auxiliary relation; and in all these judicatories the plans of the Board have been fully approved, and cordially adopted, and are now in very successful operation; and it is morally certain that the dissolution of this relation would be highly injurious to the cause of domestic missions.

3. The Board deem further attempts at union entirely inexpedient, because they are fully convinced that the proposed Union would be utterly disapproved of, and rejected by a large number of the Presbyteries and a still larger number of the Sessions and congregations in the West. Not a doubt is entertained by a single member of the Board, that you express in your letter of the 26th of July, the honest and deliberate convictions of your own minds when you say, "this communication speaks the sentiments of a large majority of the brethren in the West, who have seriously deliberated on this matter." In this opinion, however, the Board do not, by any means, agree with the Committee. For the last eighteen months, the Board have maintained an extensive correspondence with pastors, churches and presbyteries in the West, and by means of such correspondence, together with the reports of their missionaries and agents, they have acquired, as they conceive, a pretty accurate knowledge of the views and feelings of the people generally, in reference to this matter. In the course of this extended correspondence, they have received, not only from individual ministers and laymen of high standing and influence, but also, from several important Sessions, Presbyteries and Synods, the most satisfactory assurances of strong attachment, and decided preference. From the same official sources they have also learned, that many of the presbyteries, and a very large number of the ministers and sessions in the West,

are decidedly opposed to a united agency there for missionary purposes. Nor is the most decided opposition to all measures of the kind, suggested by the committee, confined to the West; it exists, also, in many Presbyteries and Synods of the middle and southern States, and their views on this subject have been clearly and repeatedly expressed to this Board.

4. The Board deem further attempts at union entirely inexpedient, because they do honestly and fully believe, that, if it could be effected, it would greatly *increase* the very evils it is designed to remove. The committee state, that there are serious collisions and contentions existing among ministers and churches in the West, in reference to missionary operations. Now, if such be the state of things at present, when every presbytery, pastor, and session, are at perfect liberty, both by the decisions of their respective synods, and of the General Assembly itself, to connect themselves with either Board, as shall be most agreeable to their own wishes, how much greater would such collisions and contentions be, if those who have already made their election, and formed their plan of operations, should suddenly be compelled to abandon their favourite plan, and to adopt another to which they are avowedly and decidedly averse! The Board cannot hesitate to believe, that the consequences would be disastrous in the extreme; and they do most earnestly deprecate the experiment proposed.

5. The Board deem this measure entirely inexpedient, because they are fully persuaded that, under existing circumstances, a far greater amount of good will be accomplished by the distinct and separate action of the two Boards, than could possibly be effected by a united agency. Their conclusions on this subject are based on existing facts, and for a clear development of these facts, they would respectfully refer the Committee to the last Annual Reports, of the Board of Missions, and the A. H. M. Society. From these it will be clearly ascertained, that while the H. M. Society has been steadily and rapidly advancing, for the last two years, in its career of usefulness, extending its operations, augmenting its resources, and increasing its number of missionaries, the Board of Missions has in the mean time, been reorganized by the Assembly, and under the most appalling difficulties and discouragements, has been brought up to the missionary work, with a degree of energy and success, which has far exceeded the most sanguine expectations of its friends; and already secured the confidence and patronage of many who were decidedly opposed to its reorganization. By carefully analyzing these Reports, it will be found, that *the Board of Missions have actually sent into the field*, during the last year, *a larger number* of missionaries, than the A. H. M. Society, *as such*, has done. Of the 392 missionaries reported by the latter Society, it will be found that 196 are employed and sustained, not by the Parent Society, but by auxiliary societies, the most of which were in successful operation, long before the A. H. M. Society was formed; whereas, the 198 reported by the Assembly's Board, (to which number more than 40 have been added, since the Report was made,) are all employed and sustained by the Board alone, without the agency of a single auxiliary of the kind just named. This comparison is not instituted either for the purpose of detracting from the merits of the A. H. M. Society, or boasting of the success which has crowned the humble efforts of the Board of Missions; but it is instituted simply for the purpose of presenting more distinctly to your view, interesting facts in reference to both those favoured institutions, for the existence of which, all who love the missionary cause, are bound to give thanks to the great Head of the Church, and in view of which, the members of this Board cannot entertain a doubt, that the separate and independent operations of these two Boards, have hitherto been blest of God, to the spiritual benefit of many thousands in our land, who would otherwise have remained destitute of the regular administration of the Word and ordinances of religion. By the exhibition of these facts to the last General Assembly, the same conviction was produced upon the minds of the members generally, as has been expressed by this Board in the foregoing resolution; and it was under this conviction of the inexpediency of the plan of union proposed to them by the Cincinnati Presbytery, that the proposition was dismissed by a large majority of that venerable body. The *good* actually accomplished, is apparent to all; but the difficulties and collisions complained of by the Committee, appear to be apprehended by comparatively few of the churches and presbyteries.

The Board of Missions have never yet experienced, nor do they now apprehend any serious evils, arising out of the separate action of the two general societies. On this subject they have never yet uttered a single complaint, nor have they any to make. They do most sincerely bid their sister institution, God speed, in all judicious efforts to build up the waste places of Zion in every part of the land, and

in all the prosperity and successes of that institution, they do most unfeignedly rejoice. There remaineth yet very much land to be possessed, and the Board simply claim what they cheerfully yield to others, the privilege of moving forward kindly, peaceably, and independently, to the occupancy and improvement of such portions of the wide-spread desolations, as may be fully opened to their view, and need their assistance.

6. The Board deem further attempts to effect the proposed union, entirely inexpedient, because all past efforts to effect this object have not only failed, but they have also occasioned serious disquietude and dissatisfaction, not only in the minds of the friends of the Board generally, but also in the minds of many of the warm friends of the H. M. S., in this section of the country. It is now nearly two years since the secretary of the H. M. S. presented in person to this Board, a plan of union between the two societies. He then urged at full length, the reasons which rendered a union desirable in his own view, and in that of the Committee in New York. The whole subject was then very maturely canvassed and candidly considered by this Board, and the result was a full conviction of the utter inexpediency of the proposed union. Since that time the subject of a general union, and also of a limited union in the Valley of the Mississippi, has been presented in various forms and aspects before this Board, and the decision of the Board, and of its friends generally throughout the country, has uniformly been the same. From the proceedings of the last Assembly in reference to this matter, it is perfectly manifest, that a large majority of its members entirely approved of this decision. The Board do very deeply regret, that the Presbytery of Cincinnati should have thought it necessary, after the doings of the Assembly, to agitate again this unpleasant subject, and they do now, gentlemen, earnestly and affectionately entreat you, and through you, the Presbytery, to consider prayerfully the *resolution* which they have adopted, and the *reasons* which they have assigned for it. They have no doubt, the Presbytery have been actuated by the purest motives in the measures they have adopted, and in the propositions they have directed you to make to this Board. Your communication has been received, and considered in the same spirit of kindness and candour with which it was submitted; and after having bestowed upon it the most careful and prayerful deliberation, the Board find themselves under the painful necessity of expressing in the most decided manner, an opinion entirely different from that of their brethren of the Committee and Presbytery. While the Board feel themselves solemnly constrained to adopt this course, they do nevertheless cherish the most fraternal affection and regard for the Committee and the Presbytery whom they represent, and they wish them to be assured, that the Board will promptly adopt all proper and consistent measures in their power, to prevent collisions, and to promote peace and harmony throughout the churches. The Board do most sincerely believe, that if the churches in the West are left to make their own election of the particular channel through which their charities shall flow forth to bless the perishing, and the Presbyteries to adopt and pursue such plans as they may severally deem most expedient to promote the cause of Missions, existing evils will soon be removed, and harmony and peace will pervade every section of the church, in reference to future Missionary operations.

By order of the Ex. Committee, and in the name and in behalf of the Board of Missions of the General Assembly, I am, gentlemen, very respectfully, yours, &c.

JOSHUA T. RUSSELL,
Corresponding Secretary.

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

JOINT LETTER FROM THE MISSIONARIES, DATED DEC. 1, 1830.

Unusual attention to Religion at the Stations.

It is a most pleasing duty which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving his work, in a greater or less degree, at all our stations, and granting us a season of refreshing from his presence. It is now about six weeks since we first witnessed manifest tokens of a special divine influence upon the minds of a few in our assemblies. Perhaps we may even go back as far as the monthly missionary prayer meeting, in October, at Batticotta, for the first appearances of an approaching

revival. An unusual degree of feeling was manifest on the occasion, and more than ordinary fervency in prayer for a revival of the work of the Lord among us. "O Lord revive thy work," was a prayer frequently, and I trust sincerely and earnestly offered on that day. Our own children were very particularly addressed and remembered at the throne of grace. The effect upon the minds of some of them appeared to be very salutary. From that time an increased seriousness was manifested in some of our families. But nothing very marked until the quarterly season of communion at Panditeripo, on Thursday, the 21st of October. It was then very evident that God was near us; that he was stirring up his children to repentance, to humiliation, to prayer, and to increased diligence and zeal to labor in his service. It was a heart-searching season, as well as a time of love and mercy. Many of the native members of the church appeared to receive such an impulse, as by the blessing of God to rouse them from their slumbers, and prepare them for the coming of their Lord.

From Panditeripo two of the brethren went to Batticotta to labor in the seminary. Such was their encouragement, that they continued their special exertions through Friday and Saturday, and one of them over the Sabbath. It now became manifest that God was reviving his work in the seminary. On Saturday a special season of prayer and thanksgiving was held by the brethren present with reference to this object. On the forenoon of the Sabbath, instead of the usual exercises in the chapel, the time was spent in earnest exhortation and prayer. The afternoon was spent by the brethren present in special prayer for the divine blessing. In the evening another general meeting was held in the chapel. The work of God was evidently advancing. A considerable number in the seminary, who, a few days before, were careless and secure in sin, were more or less anxious to inquire their way to heaven. The members of the church were much excited to labor and pray for the conversion of those around them. Some in particular, who for a few months past had appeared to be in a lukewarm state, were greatly roused from their lukewarmness and stupidity, and by repentance and confession, and earnest prayer returned unto God. The studies in the seminary were for a time nearly suspended, to give opportunity for all who desired it, to seek the Lord. It was indeed a cheering and an affecting sight, to behold all the ten little rooms for prayer lighted up till after midnight, and nearly filled with little companies earnestly engaged in reading the scriptures, in exhortation and in prayer.

On Monday evening some of the brethren and sisters were at Batticotta at the prayer meeting, which came in turn to that station. It was a most interesting and melting season. Our own children were again particularly remembered at the throne of grace. We mention this because the occasion appeared to be greatly blessed to them. We hope it was a night that one or two of them, at least, will remember with joy through eternity. But on this subject we rejoice with trembling, lest our hopes should be disappointed.

The quarterly meeting with our schoolmasters was to be held on Thursday, the 28th of October, at Manepy. But on account of the state of things in the seminary, it was held at Batticotta. A large number of schoolmasters, and many others connected with our station, and also from Nellore were present, so that the chapel was filled with a very attentive and interesting congregation. It was a day which will long be remembered by all present. All the brethren, together with some of our native assistants, addressed the meeting with much apparent effect. Some were in tears. Many who came there in the morning careless and stupid, were greatly alarmed for their safety. We have heard from different schoolmasters since, that the manner in which they were addressed on that day, made a deep impression on their minds in favor of Christianity.

These favorable appearances were, however, by no means confined to Batticotta. Very evident tokens of the divine presence were seen at all our stations, especially in the charity boarding schools at Tillipally and Oodooville. Many very precious meetings have been held at all our stations, when it was manifest that the Lord was present. On the fourth of November we observed a day of fasting and prayer at our several stations, in which our native members united. We found it good and profitable to draw near unto God and to humble ourselves before Him.

On the first Tuesday evening in November, the brethren and sisters together with our friends from Nellore, met at Oodooville, according to a previous appointment, for the purpose of uniting with our friends in America, in praying for the young men under the care of the American Education Society; also for our colleges and seminaries of learning, that God would pour out his Spirit upon them, and raise up a multitude of faithful laborers to go forth into the great harvest of the

world. We had a very interesting and profitable evening, and propose to continue to observe the evening every month as a season of prayer for this great and glorious object, which is so intimately connected with the spread of the Redeemer's kingdom.

On the 18th of November we held another meeting of a novel kind at Oodooville, consisting of most of the largest boys and girls in our native free schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, How many of you are in the habit of daily prayer and reading the scriptures? a considerable number rose up. These were then taken into another room by themselves, where they were conversed with, and exhorted to persevere in the practice of praying and reading the scriptures. When the question was asked the others, How many of you believe in the truth of Christianity, and are resolved to seek for salvation through Christ? a much larger number immediately arose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society in this district, the question whether they shall be christians, or idolaters, is one of amazing interest and importance.

The stations at Oodooville and Manepy, being near to each other, have united in holding a weekly prayer meeting, at which the brethren and all the native members connected with the two stations, and as many others as can be collected, attend. Many short prayers are offered and addresses made on these occasions, which have been productive of great apparent benefit to those present. The brethren at all the stations are also in the habit of going into each others parishes, to assist in holding evening meetings in the school bungalows, at which many people attend, and hear the glad tidings of salvation.

We see much to encourage us to persevere in the great and glorious work of preaching the gospel; and we pray that we may be kept in a humble, prayerful, waiting posture, till the Lord shall show us greater things than these.

We dare not at present give the number, even of those who are awakened at our several stations, much less of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish, also, to caution our friends against misunderstanding what we have stated. While in the fulness of our hearts we tell them of the favorable appearances we are permitted to witness, we wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Saviour in the parable of the sower, and but comparatively few of the fourth. We consider the work as only just begun. The battle is only set in array. It is yet to be fought; and may the Lord grant us a glorious victory.

We think it due to our friends that they should be informed of what the Lord is doing among us, that they may "rejoice with those that rejoice;" that they may unite with us in rendering praise and thanksgiving to the Lord. But more especially we desire to engage all who love the Lord Jesus Christ in sincerity, to pray earnestly and perseveringly for us—for the little flock already gathered into the fold of Christ, and more especially for the perishing heathen around us, that the Lord would give them ears to hear, and eyes to see, and hearts to understand the gospel. We are more and more deeply convinced by our experience, that without the prayers of christians, the heathen will never be converted. Oh when will the whole christian world practically believe this great truth? When will they unite in putting God to the test, and see whether he will redeem the pledge which he has so solemnly given to hear and answer the united prayers of his people; yea, to open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it. "Then will the servants of the Lord be strong in the midst of the heathen." Then will they speedily hear the anxious inquiry from multitudes, "What shall we do to be saved?" Then will they behold them "flying as a cloud, and as doves to their windows," and then the earth shall speedily be filled with the knowledge and glory of God.

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EXTRACTS FROM A LETTER OF DR. SCUDDER, DATED OCT. 1, 1830.

Religious Excitement among the Catholics.

On my way from the Hills, I spent a few days very pleasantly with the venerable Mr. Kohlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity.—Two hundred and fifty-one families, or about 1,500 people have renounced that corrupt faith and enrolled their names among protestant worshippers. The work commenced in a Catholic village, where Swartz built a church fifty years ago, but which was demolished by that people. The following is an extract from a communication of Mr. Haubro,

Mr. Kohlhoff's fellow laborer. "There is a wide field opened here for Missionary exertions. A great proportion of the inhabitants are Roman Catholics, though only a part of them have declared themselves in favor of the Protestant religion. The Mottupaty congregation have their own church. The congregation at Kogoody and the annexed villages Silloovapaty and Poondy have jointly one church. Kolamanikam and Kalpalyam, the Protestants and Roman Catholics have made an arrangement that both parties may have service in the same place of worship but at different times. At Coonnagoody and Connala it is anticipated that a similar agreement will take place."—After speaking of several places where there are no houses for worship, he adds, "The people are willing to contribute by manual labor to build churches."

When the people forsake their faith and become Protestants, they deliver up their images to the missionaries. I witnessed a pleasing sight when there. I took over three persons who were with me from Jaffna to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of about twenty-five persons, men, women, and children, came to Mr. Haubro's with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the virgin Mary with me. These I have shewn to numbers of people, and no little stir has been occasioned. Two loads (cooley loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

Near Madras a number of Roman Catholics have recently deserted that Church. This was effected through the instrumentality of a young man, who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

As I have not yet been at home two months, I will say but little of the affairs of this station. I found them somewhat disordered, but not as much so as I expected. I think the good work is going on among the Catholics in this vicinity. As their priests have dropped their correspondence with us, two individuals in Chillalle have taken the field, and answered our tract on the marriage of priests. It displays much weakness, and as the sword of the spirit will destroy all their arguments, their cause must be weakened. It is a matter for thanksgiving that they write us. In the first place it makes them search the scriptures; and in the second it keeps up a spirit of inquiry among the people. The prejudices of this people are subsiding. Since my return, for the first time, they have applied to me to establish a school among them. Several have expressed a determination to take a stand against their priests in regard to the school if opposed.

INDIANS IN NEW YORK.

PREVAILING ATTENTION TO RELIGION AT THE STATIONS.

Tuscarora.

Under date of April 11, Mr. ELLIOT writes:—

The interests of this people, both in a temporal and spiritual point of view, have advanced, for a few months past, beyond our most sanguine expectations. God has accompanied our feeble efforts by the energies of his Spirit. I consider it unnecessary to describe particularly the powerful conviction and hopeful conversion of individual persons. Fruits of holiness exhibited in their future walk, will be the best criterion by which to judge of the genuineness of their change. Many have been troubled, and several have no doubt truly submitted to God. Among those who indulge hopes of having passed from death unto life are nine of the most enterprising young men in the tribe, who are heads of families, with the wives of three or four of them. The claims of the gospel are now urged to good effect, especially in reference to the permanent obligations of husbands and wives to each other. Eight couples have pledged themselves to each other for life since the commencement of the revival. There has been some seriousness among the children, and two or three hopeful conversions. Two weeks ago the measles came among them, which prevented their attendance at school. A week since its operations were suspended.

The salutary effects of the revival upon the people generally are strikingly visible. Not more than four or five in all the tribe, now take ardent spirits to excess.

While seeing the meetings thronged, I have been solemnly impressed with the apostolic injunction, "Be instant in season and out of season." A multitude of labors and cares have materially affected my health. I am now absolutely unfit for labor, but the excitement among the people draws me from my bed.

Cattaraugus.

On the 16th of May, Mr. THAYER made the following statements respecting

the work which the Holy Spirit was performing among the Indians.

In my letter of April 27th, I mentioned that the state of things here was increasingly interesting, and stated that a few evenings before, four persons came forward to be prayed for, and that the next week they and some others were hoping in the mercy of God. About that time the church desired to have the Lord's supper administered. I told them I would obtain a minister for that purpose, as soon as by divine providence I could. Soon Mr. Smith, who spent the last year here, unexpectedly returned from New England and visited the station. Arrangements were then made for a three days meeting, to commence on Friday, May 13th. On Tuesday last we had a church meeting to examine candidates for admission to the church. Thirteen were examined, four of whom had indulged hopes for a year, and the others only for a few weeks. On Thursday evening we had a meeting of the church for prayer, in preparation for the three days meeting, which was to commence the next day. That prayer-meeting was one of uncommon interest. It was a season of confession, and I trust of repentance of sins, and of humbling ourselves as a church in the dust before God. Almost every member was present, and much feeling was manifested. Special confessions were made by those who had been disaffected. It was a melting season. Our three days meeting commenced next morning at sunrise. We had four exercises each day. A number of the Alleghany brethren and a few from Seneca were here, also Mr. Sessions, the teacher at Seneca. Mr. Smith was the only minister.

At the close of the first day, twelve persons, all of whom, except one, had been scholars in my school, appeared to be anxiously inquiring what they should do to be saved. On the second day there were nineteen, and on the third day eighteen. Some of them appeared deeply affected with their awful state as sinners against a holy God. But the convictions of others, we fear, were not very pungent. How many of those who came forward have obtained hopes we cannot yet say. Some of them think they have submitted their hearts to God. Yesterday was indeed a solemn day. Eleven of those examined were received into the church, and the other two were advised to wait longer. One man was admitted into the Alleghany church. The ordinance of baptism was administered to all the twelve, and to thirteen children. Among the twelve who for the first time came around the table of our blessed Lord to commemorate his dying love, were three young persons who had been scholars, viz. Nathaniel T. Strong, Zachariah Lewis, and Harriet Woolley. I cannot express my feelings on the occasion. Bless the Lord, O my soul, for his great mercy to these poor Indians.

Last evening more than 30 impenitent sinners attended the anxious meeting in the school room, while between 40 and 50 professing Christians met in the house of God to pray for them. Such a meeting we have never seen here before. Never have I seen the church at this place so much awake to the concerns of the soul, and seem to feel so much for impenitent sinners. We believe that verily the Lord is in this place by his Holy Spirit, convicting, and we hope converting, some souls. What will be the results of this meeting cannot be fully known till the great day. The meeting would have been continued longer, had there not been a similar meeting appointed at Seneca, to commence to-morrow. Many of our Indians go there.

REPORTS OF MISSIONARIES.

Illinois.

From Mr. John Montgomery, Palestine, Crawford, Co. Illinois, May 23, 1831.

I came to this place on the 7th April, and from that time have been engaged in preaching in the town, and in endeavoring to look up the few scattered members with a view of constituting them into a church.

I found some who had been deprived of the privileges of a preached gospel, at least by their denomination, for so great a length of time, not less than fifteen years, that they appeared to have lost almost all anxiety on the subject. But others manifested a very different spirit—they remarked with deep feeling, that the want of christian privileges had been their greatest objection to moving to the place, and that now they must make every exertion to avail themselves of the assistance which your board was kindly tendering, in the way of procuring the labors of a missionary. It would have gladdened your heart to have heard an aged lady, who has passed her sixtieth year, speak on this subject—and to have seen her going round among her acquaintances, in order to bring them to feel and act in this matter. She would say with emphasis, "what would become of us were it not for our good friends in the east?" The cold indifference of some, the ignorance of others, and the

open opposition of a third to every thing of a religious nature, when taken together, appeared to her mind to be sufficient to keep down any exertion which a few might be disposed to make.

The aspect of the place, mainly in a religious point of view, (for no charge can be brought against the morality of the people of the town,) induced a highly respectable family, last winter, to make up their minds to leave the state and return to Kentucky, where they could again enjoy the benefit resulting from a well conducted Sabbath School, and stated preaching of the gospel. The old gentleman is in delicate health, and said he could not bear the idea of being called away from his family under circumstances so unfavorable to their religious instruction, and therefore resolved to go back to the place of his former residence. He says, that now he sees a great change for the better, and thinks there is much to encourage.

A Church organized.

Your Agent, Rev. I. Reed, came from Bloomington, distance 70 miles, about a week since, and assisted in organizing a church in this place, consisting of sixteen members, to be known by the name of the Palestine Presbyterian Church. Two ruling elders being elected, Mr. John Houston, Sen. and Maj. Wilson Lagow were ordained by Mr. Reed. On Sabbath, the Sacrament of the Lord's Supper was administered, when an aged lady, who has lived in the place for a number of years, and who was held in high esteem by the people of the place, united for the first time with the other members who had been recently constituted into a church. One or two others were inquiring, with a considerable degree of anxiety, as to their duty. Thus a few of the scattered sheep, as we hope of the true house of Israel, have been collected together and formed into a fold, in the midst of a great and wide-spread moral wilderness. Oh that the good Shepherd would lead, protect, and defend them in all their ways through this world, and save them in his kingdom on high.

A Sabbath School established.

A Sabbath School was commenced in this place on yesterday; and although much, yes, very much, has been said in this place against the institution, yet we think this school will prosper under the smiles of a gracious God, and be made extensively useful to the town and vicinity. We hope to be able soon to establish a bible class.

OHIO.

From the Rev. W. Jones, Clear Creek, O.

April 29th, 1831.

I have visited, within the field of my common labours, seven different places, and preached in all these places; endeavouring, in each, to teach and inculcate the duty of instructing children and youth in the knowledge of the sacred scriptures, and of using every proper means of spiritually enlightening their minds, and of bringing them into a dutiful subjection to the government of God, and thus urged the necessity and propriety of Sunday Schools. Among these are Adelphi and Perry, whose schools had failed for some time previous; the former for the want of teachers, the latter on account of the severity of the winter, and the distance of many of the pupils from the school-house. After repeated and earnest exertions in both these places, they have resolved to renew their Sunday Schools.

At Dryrun I have succeeded in the formation of two Sunday Schools; one at the school-house in which I preach, the other at the school-house of the next adjoining district.

Since my former report, I have preached sixty-five discourses, besides the Bible class lectures. The two Bible classes before mentioned have been as constantly and carefully attended, as their dispersed situation and our severe winter would admit. The shorter catechism has been associated with their scripture lessons; and some have committed the whole catechism, and some a part of it. In March, another Bible class was commenced at Dryrun, which now consists of twenty-three members, and probably will increase, if continued. The members, in general, are very diligent in attending to their lessons.

No revival of religion, according to the common acceptation of the phrase, has yet taken place among us; yet there is an increased attention to the means of grace. The cause of temperance gains ground; the sanctity of the Sabbath is more generally regarded; morality is more prevalent, and more visible appearances of the fear of God manifest themselves among the aged, middle-aged, and the young. Our unfeigned gratitude is, hence, due to the Lord; while, on our part, there still remains great reason for deep humiliation, and earnest, and persevering prayer; and why, we should earnestly solicit the prayerful remembrance of our Christian brethren.

New York.

From the Rev. C. Loxo, July 4th, 1831.

Revival at Whiteplains, N. Y.

I have delayed my report a little beyond the time at which it should have been forwarded, in order that I might give a more detailed account of what God has been doing for this people. During the latter part of winter, it was evident that the spirit of God was moving upon the hearts of some in this place. Our weekly meetings were better attended than they formerly had been, obstacles, that before, had kept many from the social prayer meetings, and which, they no doubt thought sufficient to justify their neglect, are now easily overcome. There were at this time, no instances of deep and pungent conviction, but a general seriousness seemed to pervade the minds of all. This state of things suggested the propriety of having a three or four days meeting, as meetings of this kind appeared to be so remarkably blessed, for the conviction and conversion of sinners. As far as we could judge, there was a preparedness on the part of the people, to listen with profit to the truth. We had no idea that there was any charm about a four days meeting, but that the effects produced were the natural consequences of bringing the mind to contemplate truth for several days in succession, connected with earnest prayer for the out pourings of the Holy Spirit. We appointed a meeting of this kind, which took place about the middle of April.

A number of the neighbouring clergy were present, as well as one or two from the city. The first day there was a good congregation, and the word preached was listened to, with deep interest, but there was no evidence of the special operations of the spirit, till near the close of the second day, when we found a number greatly affected. From that time, the work progressed rapidly, and with increasing interest. At the close of the exercises on the third day, there were between fifteen and twenty that were deeply impressed in view of their guilt and danger. The distress of several was very great—they appeared to be overwhelmed with a view of their own character, as rebels against the government, and law, and grace of a righteous God. We were surprised to find that some, who had seldom attended religious worship anywhere, were brought while listening to the truth, to a sense of their lost condition by nature. One who was inclined to quakerism, and another who had tried to quiet his conscience by a belief that all would be saved, were constrained to give up their delusive errors, and ask, what they must do to be saved. We had public meetings two days the following week. The number that have been hopefully brought out of darkness into God's marvelous light, is about twenty-five. For this rich display of mercy, I desire to say, Bless the Lord O my soul, and forget not all his benefits. We celebrated the ordinance of the Supper last Sabbath, when seventeen were added to the church, on profession of their faith. It was a solemn day—the exercises were deeply interesting, and I doubt not, will be remembered by some, till time with them, shall be no more. Five from one family, the parents and three daughters, were among the number received into the church, all of whom were baptised. Two have left this place since the revival, and will unite with churches elsewhere. There are others that intend connecting with this church, at our next communion season. The change in the character of those who are indulging hopes, so far as we can judge, appears to be a thorough one, and I trust is the result of the operations of the Holy Spirit. All efforts to produce excitement during the revival, except by a plain exhibition of gospel truth, were carefully avoided.

Our meetings were characterized by that stillness, and solemnity, which a deep sense of the realities of the eternal world are calculated to produce. The state of things with us is still interesting, and I hope will continue so; though there are but few cases of seriousness at the present time. Our Sabbath school is in a prosperous state. A bible-class has been formed, composed of those who have recently obtained a hope, from which great good I trust will result.

North Carolina.

From the Rev. Daniel L. Russell, dated Hillsborough, N. C. July 4th, 1831.

Revivals in North Carolina.

I did not make out a report of my labors when my three months expired, because I wished to give a full account of the state of things at the University, at the commencement, which took place on the 23d of June.—In the first place I ought to inform you how I disposed of my time previous to my arrival at C. Hill.

Granville.

Two months were spent in Granville, laboring in connection with brother Graham—(about two weeks of this time preceded the date of my commission.) While I was laboring there, some fifteen or twenty conversions took place; how far the Lord made use of my instrumentality none but He can tell, for I was only as-

sisting a brother, who by his faithful labors had nearly broken himself down in the revival which had been going on some time: I hope, however, my labor was not in vain.

Raleigh.

Leaving Granville I visited Raleigh, after going to Presbytery at Washington, and preached about two weeks. We had a four days' meeting, which with subsequent labors resulted in the hopeful conversion of eight or ten persons—a number more seemed to be impressed, and things seemed to be in rather an encouraging state. I had held an enquiry meeting at which a number attended. Nearly all the converts were young men, and most of those who were impressed, were likewise. Five interesting young men professed within twenty-four hours: of these, two were members of the senior class in the University,—one having left college on account of bad health, and the other being on a visit to Raleigh. The latter returned to the University, collected the few pious students and some others, and they united in requesting me to visit the University as soon as convenient.

University of N. C. at Chapel Hill.

It was agreed by Dr. M'Pheters and brother Witherspoon (who happened to be there) that I ought at least to visit the University, notwithstanding the interesting state of things at Raleigh. I accordingly went up and soon found that it was indeed a providential call, for the Spirit of the Lord seemed to attend the word at once and powerfully. I stated in a former communication, that about twenty conversions had taken place when I wrote. The work was truly powerful and my labors were so constant that it seemed as if I must sink under them, and the students seeing this, despatched one of their number to Oxford for brother Harding, who arrived about the time I wrote. He spent two Sabbaths, laboring with great zeal, faithfulness, and success; and I have no doubt the final day will reveal the fact more fully, that he was made the messenger of salvation to a number of precious souls. While he was at the University I spent three or four days including the Sabbath, in Raleigh: during my absence a number had professed conversion. I repeat it, the work was indeed powerful: we had both witnessed solemn scenes before, but none to equal the scenes of Chapel Hill. There was no noise, no confusion; all was solemn as the grave, and the Spirit of the Lord seemed to have taken possession of nearly every mind in the whole College. There seemed to be scarcely a student who was not at least thinking seriously about the things of eternity; and nearly all visited us to enquire what they must do to be saved. About five weeks before the close of the session there were seven professors of religion, and at the close there were at least forty-seven who professed repentance and faith, besides a number under serious impressions. Of the Senior class just graduated, ten out of fourteen professed to be on the Lord's side; of the Junior class fourteen out of twenty-three; of the Sophomore eleven out of eighteen; of the Freshman twelve out of twenty-two. Thus you will see there is a majority of every class in College who profess to love the Saviour. In the higher classes the majority is largest; and of the whole number of students, 77, there is a majority of seventeen who make a decided profession of piety. You will not expect me to describe to you in words the change which has taken place in the institution; those who have known its character heretofore could come nearer to it. In the language of scripture it may be said, Old things have passed away, behold all things have become new. Commencement night was indeed a solemn one, and such as had never been witnessed at that place. Instead of attending the customary ball, the students with many from abroad assembled in the chapel to listen to a discourse which I prepared for the occasion. The scene was interesting and indescribably solemn.

SPECIAL NOTICE TO SUBSCRIBERS.

The present number closes the second volume of this work. The first number of the third volume will be sent to all our present subscribers, and if there should be any who wish to discontinue it, they will either inform us by letters, *post paid*, before the 1st of September, or return the September number to the Rev. J. T. Russell, with their *name* and *post office address* written upon the cover of the Reporter.

All persons who are in arrears for the Reporter will please without delay to pay over the amount due, together with the *advance* for the *third* volume, to any Presbyterian minister, or other authorised agent, most convenient to them, that the same may be forwarded to the Editor.

We have it in contemplation in the next volume, to furnish a greater *variety* of missionary intelligence, and occasional original communications.

Our agents and missionaries are respectfully requested to renew their efforts to obtain new subscribers, and to forward their names without delay.

APPOINTMENTS.

Rev. L. G. Gaines for six months Missionary Agent in the Synods of Ohio, Cincinnati and Indiana.

Mr. L. R. Morrison for five months to the Presbytery of Shiloh, Tenn.

Rev. A. L. Watts for one year to Red House and Gilead, N.C.

RE-APPOINTMENTS.

Rev. W. F. Houston for nine months to Washington, Margaretta Furnace, and Wrightsville, Pa.

Rev. T. Root for one year to Bellefonte and vicinity, Jackson county, Ala.

Mr. J. S. Galloway for four months to Somerset and vicinity, Perry county, Ohio.

LETTERS RECEIVED

From the 20th of June to the 20th of July.

M. Carpenter, NY; S.Todd, Pa. J.Smith, Va.; A. M'Ewen, Va. I. Reed, Ia. 2; J. Paine, Va. E. Hart, Pa. W. Johnston, Pa. T.Barr, O. J.K.Yerger, Tenn. P.P.Ball, Va. J. Gray, Pa. J.S Galloway, O. Charlotte B. Armon, Md. R.B.Belville, Pa. J.A.Mitchell, S.C. J.M'Rea, N.C. J.W.Martin, N.Y. W. H.Coffin, N.Y. J.B.Matts, Pa. T.J.Morgan, Pa. J.Reilly, O. J.W.Moore, Ark.Ter. J.F. Cowan, Mo. T.Root, Ala. E.Groves, N.C. J. M.Arnell, Ala. J.S.Ball, Mo. J.Hudson, Ky. M.Harrison, N.Y. W.F.Houston, Pa. S.H. Crane, O. J.C.Harrison, Ill. H.Safford, Geo. A.Hamilton, Illi. N.L.Rice, N.J. D.L.Russell, N.C. G.Spring, N.Y. N.Murray, Pa. J. B.Morrow, O. H. Halsey, N.Y. A.D.Montgomery, Va. S.Wilson, Pa. J.Lane, Ky. J. Wolff, O. T.Cratty, O. J.F.Price, Ky. S.L. Governeur, N.Y. J.Witherspoon, N.C. J.R. Bain, Tenn. G.G.Sill, N.Y. W.Reed, O. W. G.Brownlow, Tenn. C.Long, N.Y. D.Hoyt, Tenn. T.E.Hughes, Ind. N.Lewis, N.Y. W. Eagleton, Tenn. A.O.Patterson, Pa. B.F. Spilman, Ill. J.Kennedy, N.Y. H.W.Northup, Pa. J.Crawford, Ind. S.Miller, N.J. C. Cist, O. S.S.Davis, S.C. R.B.Dobbins, O.

NEW AUXILIARIES.

Second church, Mt. Morris, N.Y., Washington, Ind., Carlisle, Ind., Palestine, Ill., Sharon, Ill., Hopewell, Ill., Shoal Creek, Ill., Greenville, Ill., Gilead, Ill., Sugar Creek, Ill.—TOTAL 444.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of June to the 20th July, 1831.

Bellville, Mifflin co. Pa. donation from Mr. S. Wilson,	$0 50
Chartrers congregation, Pa. auxiliary society, per Rev. L. F. Leake,	50 00
Clarksville, Tenn. collections per Rev. Hugh Pattен,	3 00
Franklin, Ohio, auxiliary society per Rev. A. O. Patterson,	5 00
Lawrenceville, N.J. monthly concert collections for 1830, per G. H. Brown,	15 00
Lower Mount Bethel congregation, Pa. per Rev. J. Gray,	6 00
Mercer, Pa. Presbyterian congregation per A. Patterson, Treasurer,	40 00
Morrisville, Pa. donation from Rev. N. L. Rice,	15 00
Mahoning congregation, Columbia co. Pa. by Gen. D. Montgomery,	33 50
Mount Pleasant, O. donation from an individual per Rev. A. O. Patterson,	25
New York, Scotch Presbyterian church, Cedar street, under the pastoral care of Rev. J. M'Ilroy, D.D. per M. Allen, Esq.	130 00
Philadelphia, monthly collection 2d Presb. church, Southwark, per Mr. Bastrond,	24 00
donation from a member of 6th Presb. ch. per Rev. Mr. Winchester,	5 00
do. Mr. Wm. F. Geddes,	5 84
Princess Anne, Md. annual subscription of R. M. Laird,	5 00
collection in congregation per do.	5 00
Palestine, Illinois, auxiliary society per Rev. J. C. Harrison,	1 50
donation from A. G. Logan per do.	50
Pennsylvania Run, Ky. auxiliary society per Rev. A. O. Patterson,	3 50
Springfield, Erie co. Pa. auxiliary society per Rev. E. Hart,	10 00
Shelbyville, Ky. auxiliary society, in part, per Rev. A. Hamilton,	17 00
Sevenmile, Ohio, auxiliary society per Rev. A. O. Patterson,	3 00
Tariff, Ohio, donation from Rees Lloyd, Esq.	2 00
Tuscumbia, Alabama, per Mr. J. M. Arnell,	1 50
Washington, Indiana, auxiliary society, per Rev. J. C. Harrison,	1 00
West Mendon, N. Y. monthly concert collection by C. Allen, per Rev. G. G. Sill,	8 50
From an unknown individual enclosed to Rev. Sanford,	2 50
Missionary Reporter, from sundry subscribers,	115 50
SOLOMON ALLEN, *Treasurer*,	$509 59

No. 34, South Third Street, Philadelphia.

NOTE.—In the June number of the Reporter, the sum of $137 is acknowledged as having been received from the Presbytery of Steubenville, O. It should have been from the auxiliary society of Steubenville, by A. J. M'Dowell, Esq. Treasurer, per Rev. C. C. Beatty.

EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

As the General Agent of the Board of Education has not yet been able to take the Editorial charge of the Education Register, we beg leave to call the attention of our readers to the following extract from Massillon's discourse, entitled "*The Spirit of the Ministry.*" We earnestly request that these forcible and luminous remarks of Massillon, may be read by all who are either in or looking forward to the ministry.

And—they brought him to Jerusalem to present him to the Lord; As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord—LUKE, II. 22, 23.

"The Spirit of the Ministry" says Massillon, is a Spirit of Prayer,—of Mourning—of Labor—of Zeal—of Knowledge—of Piety.

1. A Spirit of Prayer.

Prayer is the ornament of the ministry, the most essential duty of a minister, the soul of all his functions. Without prayer he is no longer of any use in the ministry—of any service to Christians. He plants, but God does not give the increase; he preaches, but his words are as sounding brass; he recites the praises of the Lord, but his heart does not join in them, and he honors God but with his lips. In one word, without prayer, a minister is without soul and without life, all whose labors in the vineyard of the Lord are but like the mechanical movements of an inanimate machine. It is then prayer alone which constitutes the strength and success of his different services; and he ceases to be acceptable to God or useful to man, as soon as he ceases to pray. In prayer consists all his consolation; and his functions become to him like the yoke of a hireling—like hard, burdensome, and painful tasks, if prayer neither alleviates their burden, solaces their pains, nor consoles him for the little success attending them.

Now prayer supposes a pure spirit, a spirit free from those vain and dangerous images which pollute the soul, or obscure its light; it supposes a mind replete with spiritual ideas, and familiarized to meditation on divine truth—a mind which departs from its proper employment, when it is necessay to turn its attention to the perplexing and unprofitable cares of the world, and which easily resumes, when again quitting these cares, the thought and the recollection of those eternal truths from which it had been diverted. Prayer supposes a tranquil heart, in which the most lively sentiment is that of holy love to God, and gratitude for his mercies; a heart accustomed to spiritual enjoyments—timid, delicate, watchful—always guarded against sinful impressions—always attentive to abstain from every thing which can abate its delightful intercourse with the Lord. This is what the spirit of prayer requires.

2. The Spirit of our Ministry is a Spirit of Mourning.

We are those ambassadors of peace, of whom the prophet speaks, who ought to weep bitterly, because the ways of righteousness lie waste; hardly any one walks in the way which conducts to life; the covenant has become unprofitable; & the Lord seems to have cast away his people. "The ambassadors of peace shall weep bitterly. The high ways lie waste; the way-faring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man."* Yes, my brethren, we ought to be men of grief; and to mourn incessantly, between the porch and the altar,† for the scandals which dishonor the Church, and expose it to the derision of the wicked.

Samuel, after the fall of Saul, retired and passed the rest of his days in lamenting the unhappy destiny of that prince. Jesus Christ, the chief shepherd and the model for others, seeing Jerusalem hardened in blindness, and upon the point of ruin, wept over it; and he could not refrain his tears at the sight of Lazarus when dead, because in him he discovered the image of a soul spiritually dead. Our compassion, should be excited by the miseries and vices of our fellow men; we ought to have the feelings of a mother towards them. Indeed, my brethren, whilst there are sinners upon earth, sorrow and mourning will be the lot of faithful ministers.

Now, can you unite this spirit of mourning with the vain cares and unprofitable amusements of the world? I ask you, what is the object of men of the world in all their occupations? Pleasure. You cannot therefore associate with such men without being either witnesses, or approvers, or accomplices of their pleasures. Though you should be but witnesses, can a minister of Christ familiarize his eyes to objects which ought to pierce his heart? Can he amuse him-

*Isaiah xxxiii. 7, 8. †Joel ii. 17.

self with them? The primitive Doctors of the church forbad Christians the sight of gladiators, believing that the disciples of the mild and charitable Jesus could not innocently feed their eyes with the blood and death of those unfortunate persons, and derive a cruel pleasure from a sight which ought to inspire them with horror, and make them deplore the lot and the eternal ruin of those unhappy victims.

3 The Spirit of our Ministry is a Spirit of Labor.

The church of which we are ministers, is a vine—a field—a harvest—an edifice, which is building and which should grow every day—a holy warfare;—these are all terms which suppose care and fatigue, they are all symbols of labor and application. A minister is placed in the church, like the first man in the terrestrial paradise, "to dress it and to keep it."* He is accountable for his time to the people of his charge. All, therefore, that he employs in vain and useless intercourse with others, except for necessary relaxation; all the days, all the moments which he suffers to be lost in the uselessness of worldly society—in amusements and dissipation, are days and moments which ought to have been devoted to the salvation of his fellow men; and for which they will demand an account of him before the tribunal of Jesus Christ. By ordination he becomes a public minister; the people acquire a real right over his person, his leisure, his occupations, his talents. These are consecrated goods which form, as it were, the patrimony of the people; he is but the depositary of them, and can no longer dispose of them according to his own inclination. As soon then as he abandons the employment connected with his office, he proves himself unworthy of it; he ceases to be a minister, from the moment that he ceases to be laborious; and he passes, in indolence, or in vain amusements, always improper and often dangerous, that time which ought to be devoted to the salvation of his people.

An indolent and worldly minded minister is, therefore, the most useless and the most unoccupied man upon earth; he alone, all whose moments are so precious, whose duties are so serious and so numerous, whose cares ought to increase as the vices of men multiply—he alone has no employment among men; passes his days in a continual void—in a circle of frivolous inutilities; and that life which ought to be the most occupied, the most loaded with duties, the most respected, becomes the most empty and the most despicable life that is seen in the world.

I am sensible that great zeal and firmness are necessary to enable us to break the bonds of flesh and blood; and to interdict ourselves almost all intercourse with a world with which we are connected by so many ties; and to which our own inclinations draw us. But this furnishes me with a fourth reflection, as a new proof of the truth of which I wish to convince you.

4. I say then, in the fourth place, that the Spirit of our Ministry is a Spirit of Zeal and Firmness.

It is our duty to exhort, to correct, to reprove, "in season and out of season." We ought to bear our testimony boldly against public sins and abuses. The face of a Christian minister ought not to blush for the ignominy, which indulgences, unbecoming his character, never fail to produce; he bears, written upon his forehead, with much more majesty than the High Priest of the law, "the doctrine and the truth;" he ought to know no one according to the flesh. He who, by the imposition of hands, has been set apart to the holy ministry, should manifest an heroic disposition, which elevates him above his own weakness,—which infuses into him noble, great, generous sentiments, and such as are worthy his elevated calling,—which raises him above fears, hopes, reputation, and opprobrium, and above every thing which influences the conduct of other men.

Admitting that, when you first go to mingle with worldly scenes, you may intend not to be seduced from the path of duty; admitting that you at first possess sincerity, firmness, and courage; you will soon deviate from them. Those ideas of zeal and firmness against vice, with which you enter into the world, will soon grow weaker; intimacy with the world will soon make them appear to you unsocial and erroneous; to them will succeed ideas more pleasant, more agreeable to man, more according to the common manner of thinking; what appeared zeal and duty, you will regard as excessive and imprudent severity; and what appeared virtue and ministerial prudence you will consider as unnecssary singularity. Nothing enervates that firmness becoming the ministerial character like associating freely with men of the world. We enter, by little and little, and without perceiving it ourselves, into their prejudices, and adopt the excuses and vain reasonings to which they have recourse to justify their errors; by associating with them we cease to think them so culpable; we even become almost apologists for their effeminacy, their idleness, their luxury, their ambition, their passions; we accustom ourselves, like the

* Genesis ii. 13.

world, to give to those vices softer names; and what confirms us in this new system of conduct is, that it has the approbation of men of the world, who give to our cowardly compliance with their customs the specious names of moderation, greatness of mind, acquaintance with the world, a talent to render virtue amiable.

5. In the fifth place, the Spirit of our Ministry is a Spirit of Knowledge.

"The lips of a priest," says the Spirit of God, "should keep knowledge."* We are ordered, like the prophet to devour the sacred volume of the law, notwithstanding the bitterness of laborious study; we must nourish ourselves with spiritual food by the sweat of our brow; and adorn our souls with the law of God as the Jewish priests did their garments. Ministers of religion are compared, by an eminent Father, to those two great luminaries which God at first placed in the firmament. They are to preside over the day and over the night;—over the day, by guiding the faith and piety of believers;—over the night, by enlightening the darkness of error, infidelity, and false doctrine. They are the interpreters of the law,—the teachers of the people,—the seers and prophets, appointed to enlighten their doubts, or to make known to them the will of the Lord.

Now, judge whether it is possible to unite dissipated and worldly manners with the conduct becoming such a great and dignified office. Knowledge is not to be considered as one of those rare gifts which God distributes to whom he will, and with which all are not favoured; it is an essential—an absolutely necessary talent for the ministry. The Apostle, having enumerated the different gifts which God bestowed upon the rising churches, and remarked that some were prophets, others had the gift of tongues, and others the power of healing diseases, and working other miracles, adds that many were established as "*Pastors* and *Teachers*,"† (He does not separate these two titles, because one is a necessary attendant upon the other.) Now, nothing is more fatal to a taste for useful knowledge than a familiar intercourse with the scenes of the world. Order, retirement, and recollection are necessary for study; continual dissipation and interruption relax the fervor of the mind and destroy all relish for close application.

6. In the last place, the Spirit of the Ministry is a Spirit of Piety.

By this spirit of piety I mean not only good morals, but that purity of heart, that tenderness of conscience, that taste for divine things, which simply the appearance of evil disturbs. Such a spirit of piety is the soul of our ministry, and on this depends all its success. We are continually conversant with holy things; temples, altars, the holy mysteries, spiritual songs, the word of life;—it is in the midst of these great, these divine objects, that we pass our days; all our occupations relate to objects, in the view of which angles themselves tremble.

Now, my brethren, a serious consideration of these things could not fail to make the most pious distrustful of themselves, and sensible of their need of continual assistance from God. What a life of prayer, of retirement, of circumspection, of faith, of rigorous government of the passions, is necessary to prepare us for such services? A minister of religion ought not to indulge himself in any thing which he cannot carry to the sanctuary, any thing which would be unbecoming in that place. He certainly ought not then to carry thither dispositions, affections, and desires which are common and worldly. It is necessary that the fire of divine love should purify his heart and raise it from a common to a holy and elevated state; in a word, as nothing is greater and more sublime than his functions, so nothing ought to be purer and more sublime than his piety.

Will you then think of going from an assembly of pleasure to the house of God? Will you go to invoke a blessing from God, with the same mouth with which you have just pronounced vain and trifling words? Will you attempt to administer Christian ordinances with a mind filled with frivolous and indecent images? Instead of elevating your minds and hearts on high, will you suffer them to dwell upon the mean objects of the world?—upon objects unworthy of occupying the attention of a wise man, at any time, and much more of diverting a minister of Christ from an attention to the sacred duties of his office?

But further, a worldly, and dissipated life is inconsistent not only with that piety which we ought to possess when officiating at the holy altar, but also with that grave and edifying conduct which is necessary to prepare us for all the functions of the ministry, and without which we cannot expect success. If, my brethren, you associate freely with men of the world, with what propriety can you speak of avoiding the world,—of the dangers to which people are there exposed,—of the necessity of prayer, and recollection, and watchfulness,—of the eye which must be plucked out, when it becomes an occasion of offence,—of the account which we must render for every

*Malachi ii. 7. †Ephesians iv. 11.

idle word,—and of all those mortifying maxims so foreign from your manners, and so unknown to the world? With what an air of coldness and dryness must you appear? The holy truths of Salvation come but with regret, and with an air of constraint, from a mouth accustomed to frivolous and worldly conversation. To imitate the Apostle, in preaching Christ crucified with success, we must, like him, be attached to the cross of Christ; to affect the heart, there must be expressions which proceed from a heart that is itself affected. Without this you will be in the Christian pulpit, like those mercenary declaimers, who formerly made a parade of their eloquence, in the public schools of Rome and Athens, upon vague and indifferent subjects, which intersted neither the hearers nor the speakers; you will make of the ministry of the word a vain exercise of parade and ostentation,—a spectacle for the world; and not a serious instruction for sinners; you will seek the applauses of your hearers, rather than their conversion,—your own glory rather than that of Jesus Christ,—yourselves rather than the salvation of your fellow men.

These consequences of a worldly life may make you tremble; but they are inevitable; an intercourse with the world sooner or later leads to them. And besides, do you consider as nothing the stumbling block which, by such a life, you will throw in the way of your fellow men, and the grief which you will occasion to good people? What! Shall you be continually seen in the midst of the pleasures and vanities of the world, and will the world, in favor of you alone, not take offence at this? And will you not, by such conduct, greatly afflict your brethren who are faithful, and all those who are friends to the cause of truth and righteousness?

But our functions themselves, you will say, necessarily draw us into an intercourse with men of the world. True, but we shall rarely be there when we are there only on this account. When we have no object but to conduct souls to Christ, we shall show ourselves only to point out to them the way. The moment they have found it, and can go without us, we shall conceal ourselves, become eclipsed, and enter again into the darkness and safety of retirement. Like that star which conducted the Magi to Christ, and which was a type of pastors; it showed itself as far as Bethlehem, whither it was to conduct those Sages of the East; but the moment they found, acknowledged, and adored the infant Saviour, it disappeared, became eclipsed, and entered again into the clouds of the firmament; its ministry was finished, and its appearance ceased with its ministry.

Therefore, my brethren, as you expect ere long to enter upon the public duties of the ministry, be on your guard against a taste for the world and its concerns. If you still cherish this fatal taste, be certain that this is a leaven which, if not destroyed, will one day corrupt the whole lump; and which will occasion your ruin. If this taste is so powerful that you despair of ever subjecting it to a sense of duty, take the world for your portion, before a holy engagement shall oblige you to separate from it for ever. Do not add to the damages of a worldly life the crime of appearing there with a sacred character, which ought wholly to remove you from it; its seductions will be dangerous, even if the calling to which you may devote yourselves should make it your duty to appear there; judge then of the safety which you can promise yourselves, if you associate with the world in opposition to the commands of God, and against the rules of the holy profession which you have chosen. Amen.

The readers of the Education Register are respectfully informed that it has not been in the power of the Corresponding Secretary, to attend to the editorial department for the months of July and August, having only entered on the duties of his office on the 28th instant. It may also be proper to say, as the present No. closes the year, that some important changes in the form and character of the work, are now under consideration.

JOHN BRECKINRIDGE.

Philad. Aug. 1, 1831.

Subscribers of $100 *annually.*

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